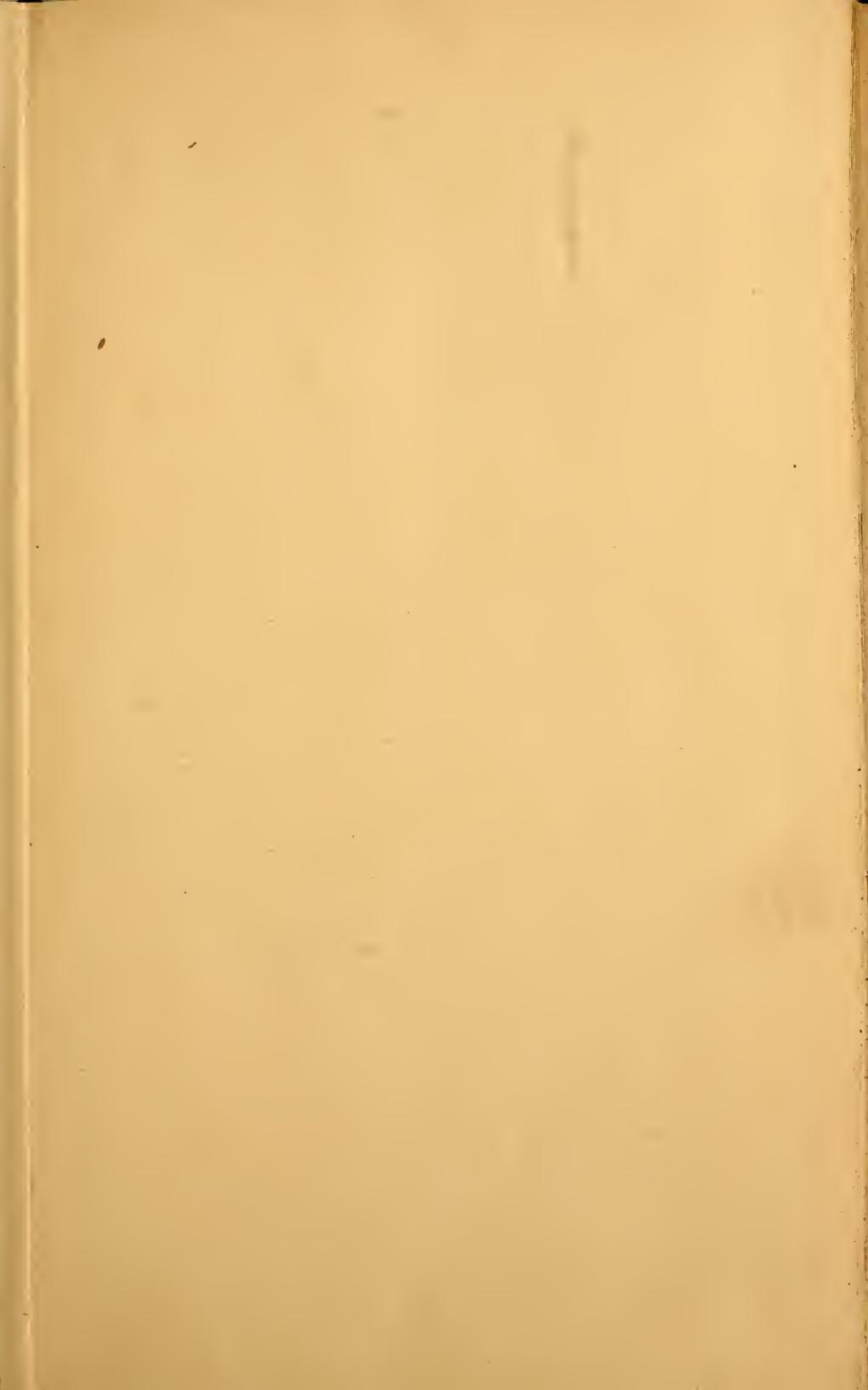
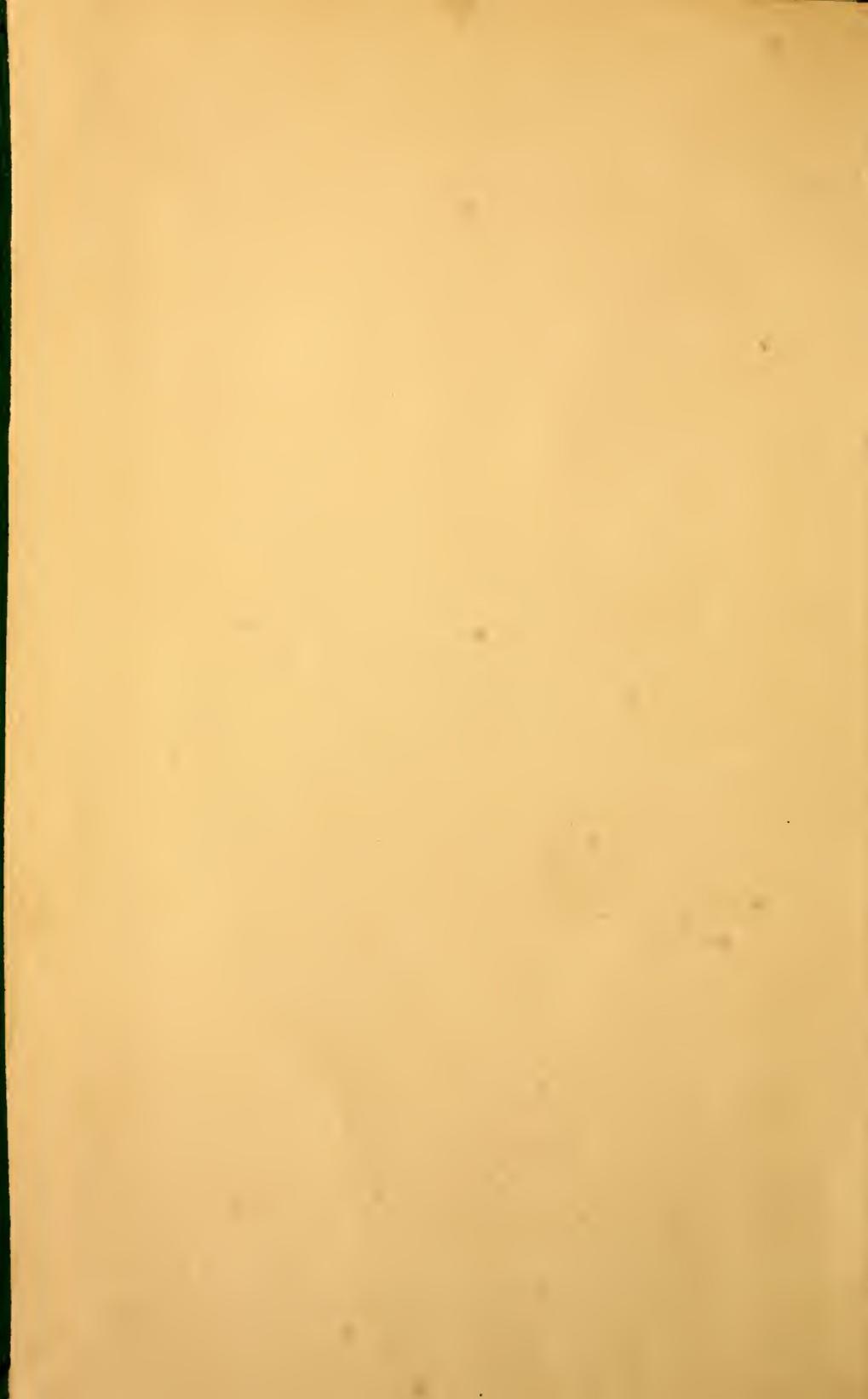


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BIBLE MONITOR

VOL. XIV

January 1, 1936

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE FLEETING YEARS

The closing of another year of time and the beginning of the New Year is near at hand. As the time approaches many thoughts enter our minds pertaining to the passing of time. One cannot seriously consider this matter without being impressed with the rapidity with which time flies. With the passing of the years the span of life of each of us is being cut shorter and we can truly say with Job of old, "When a few years are come, then I shall go the way whence I shall not return." (Job 16:22). Some meditations along this line should be of some benefit to each of us.

There are some facts in connection with this matter of which we are all aware, which should be considered seriously. It is true we can

not halt the rush of time; we cannot prevent this temple of clay in which we live from growing older as time passes; we cannot escape the grim reaper death, when our span of life is lived. We can however, make choice how we spend this time that is allotted us; we can keep this body pure and make proper use of it so as to get the greatest good from it; we can make preparation to meet death so that we need have no fears when it does come.

The writer of the 90th Psalm realizing the brevity of life declared, "So teach us to number our days, that we may apply our hearts unto wisdom." It is evident that the writer of these lines realized the importance of the proper use of time, talents, abilities and opportunities in this world. His prayer was that our Maker

would "teach us to number our days." We all need to do this, for the span of life for man on earth is limited. "The days of our years are three-score years and ten" and even if by reason of strength we should be able to live fourscore years or more, it is soon cut off, and we fly away. We should number our days then and as we see the span of our lives being cut shorter by the passing of the years, we should make a proper application in life and conduct of the knowledge we gather as we go along.

Surely the Supreme Being did not create humanity without a purpose in mind; nor has He hidden this purpose from us. In Rev. 4:10-11, it is stated that the four and twenty elders surrounding the throne of God declare, "Thou are worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." The record in Genesis reveals what God's pleasure for Adam and Eve was, but they were not disposed to do those things which pleased their Maker. Through their fall we are all partakers of

that nature that is not disposed to please God. The Almighty has, however, made it possible for us to live acceptably by putting to death that carnal nature and becoming subject to the gospel of our Lord and Savior Jesus Christ.

If we live according to the gospel we will have no time for the foolish and sinful things of this world. Our time, talents, intellect and strength should be occupied at all times in things that glorify our God. The New Testament speaks definitely on all these matters. It also tells that at the close of life "we must all appear before the judgment seat of Christ" where each one shall give account of the things done in the body. How swiftly time is bringing us to that great and awful day!

May the following lines of the poet impress us of our responsibility in life:

And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert,
For all that I have done.

How careful then ought I to live,
With what religious fear,

Who such a strict account must give
For my behavior here.

Thou awful Judge of quick and
dead,

Thy watchful power bestow,
So shall I to my ways take heed,
To all I speak or do.

If now Thou standest at the door,
Oh let me feel Thee near;
And make my peace with God, be-
fore

I at Thy bar appear.

NOTICE

We desire to reprint mailing slips shortly and would appreciate having all the renewals in at that time. Look at your label and if you have not renewed since July, will you please send it in at once if you still desire the Monitor. Jan. 36 and all dates previous to this are delinquent with this issue.

The Ministerial list is to appear in Feb. 1st issue according to present plans. Will you please advise us of any changes that are to be made in this list from what it was last year.

Much depends on how we work in the year 1936 as to what we accomplish. We would like to see this year the best for the Monitor and Dunkard Brethren church

that we have yet had. This will require sacrifice and united effort. Can we depend on your help?

Your cooperation in the past years is very much appreciated, may the Lord bless you abundantly for it.

—Editor.

THE TALE OF LIFE

Ida M. Helm

A poet of Israel has written, "We spend our years as a tale that it told." We sometimes refer to the old year as a dead year, but the years never die, they simply step aside to make way for the New Year that is about to begin a new volume of the tale of life. Memories of the past year linger with us, and the days and months have contributed their share of material to help make us what we are.

The record is sealed in the volume of 1935. Are we satisfied with what the year holds in her relentless hands? She holds what we gave her. She will carefully guard the volume till the great Judge shall bid her open the book. We may, as Esau of old seek with tears

B I B L E M O N I T O R

West Milton, Ohio, January 1, 1936

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to change the record, but the guard is relentless, there is not one thought nor word nor act that we can change.

Our lives have in a measure affected the lives of our neighbors and friends and their lives have in a degree affected ours. Have we helped each other to become a little more Christ-like? Have we remembered God's words, "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.) Or have we sometimes put stumbling blocks in another's way?

"What a checkered thing this life will be, when we see it unveiled in eternity."

In our glad welcome of the New Year we may forget the old year and her solemn charge, but the record is not forgotten by God. He has a work for each one of us to do in the year 1936. No one else can ever do the work God intends for me to do. If I slight my opportunities I can receive no reward. I can not hear from my Savior's lips the blessed words "well done." Of ourselves we are weak, but Jesus our Lord and Savior is strong and able to help us accomplish the work he has for us to do. His promise is, "I will never leave thee nor forsake thee." The days and nights of the New Year He is giving to us are not intended to be used by us as a merry-go-round or an amusement stage, but a field of conquest.

Hard struggles lie in the path over which we must travel, for the adversary knows his time is short and he seeks to destroy as a roaring lion or to deceive as an angel of light, transforming himself so as the better to deceive. He doesn't care how he works just so he can make sure of getting his prey. He would stop the

witness bearing for Christ of every Christian if he could. But there is One who has conquered Satan. He is the Christ of God. He is all powerful. He has traveled over the way we all must go, He will be our guide and lead us safely to the end if we will follow Him. He knows all the pitfalls and dangerous places along the way and He has safely bridged them all.

While we are thinking about the work before us, we must remember that the standard of the work we accomplish will not be above the standard of our character. In spite of self-deceiving appearances, we can do nothing better or other, in reality, than to build ourselves into our work. The issues of life proceed out of the heart.

The New Year will bring to us opportunities for service. Do you remember the haughty knight, Sir Launfal, how he started in young manhood to seek for something wonderful, and as he passed his castle gate he saw a poor leper crouching by the wall who held out his lean hands and begged for alms, and the proud knight scornfully tossed him

a piece of gold and rode on; you remember he sought in many lands for something great and at last when his garments were worn threadbare and his hair was thinned and whitened with age he returned penniless to his earldom and found it occupied by another, and as he sat down to muse of happier days he saw the old leper still crouching by the wall and again he plead, "For Christ's sweet sake I beg an alms." In tender love and pity the humbled, bankrupt knight shared his last crust of bread with the leper and brought him a drink of water, when suddenly the leper was transformed and stood before him glorified. Lo! it was the Lord of Glory to whom he had ministered.

Let us improve the opportunities for service as they come to us, no matter how insignificant they may appear to us, and not like the mistaken knight look only for great things to do lest at last we be completed to return empty handed to the place from which we started.

The opportunities that may appear to us as humble beggars and not worth our notice, may be heavenly

opportunities sent to us from God. Jesus said, "Behold I set before you life and death," and He tells us to take our choice. As we enter the New Year let us remember that the sting of death lurks in so many seemingly innocent things that are found on the highway of worldly pleasure, and that the fruit of the "Tree of Life," can be obtained only on the narrow way, the way of the cross over which the King trod in anguish.

The New Testament is the guide book that points out for us the way that He went and shows us where the delectable fruit is growing, and points out the pit-falls and dangerous places where we may fall to destruction. The Bible is a light to our pathway. When the tale of life is once finished it can never be changed and we must meet every thought, word and act when the book of our life is read in the world beyond the grave.

A poet has graphically described this solemn ordeal in the following lines:

I sat alone with my conscience,
In a place where time had ceased;
And we talked of my former living
In the land where the years increased.

And I felt I should have to answer
The question it put to me,
And face and answer the questions
Throughou. an eternity.

The ghosts of forgotten actions
Came floating before my sight;
And things I thought were dead
things,
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face;
Alone with my conscience sitting
In that solemn, silent place.

Then I felt that the future was
present,
And the present would never go by;
For it was but the scenes of my
past life,
Grown into eternity.

Then I woke from my timely dream-ing,
And the vision passed away,
And I knew that the far-away
warning
Was a warning of yesterday.

And I pray I may not forget it,
In this land before the grave;
That I may not cry in the future,
And no one come to save.

R. R. 2, Ashland, Ohio.

PRAYER

Mabel Wells

Prayer is that which keeps the true child of God close to the true and living God. It is that which should flow from a sincere heart. A heart which puts its trust in none other than the true and living God.

Sometimes it is the offering of supplication, sometimes adoration, sometimes confession, sometimes thanksgiving and it may be to make intercession for some one.

When we offer our supplications through prayer we are very humble. Supplication is an humble petition. Craving and longing to be with Jesus. Longing to touch the hem of His garment, grateful to kiss the tired weary feet of Him who suffered and died for us. Have you ever gone alone to pray in this manner? Alone with the Savior where it seems you give yourself completely to Him, surrender all, long to be with Him forever. What is there on earth beside Him? Where is there anyone or anything else that can satisfy the intent longings of the soul?

Man's sympathy cannot satisfy us, but Jesus can, because He knows and was made to pass through all sorrows and temptations that He might succour those who are tempted and tried and overcome with sorrow and grief. He was a man of sorrow and acquainted with grief. Did He ever com-

plain? Verily, no. We have no record that He did, but the 53rd chapter of Isiah tells us that He opened not His mouth. Here is where we fail many times. Satan hurls his darts of criticism, unkind words, perhaps. Maybe it was just the thing we needed to get us to take account of ourselves. How it hurts and we suffer for a moment until we have a chance to tell someone else. Then we sow discord scarcely realizing it. But Jesus opened not His mouth. He had victory over Satan, but we, too often get ourselves into a more miserable state. The trial of our faith worketh patience.

This suffering, if we suffer as the Savior did worketh obedience. (Heb. 5:8) "Though He were a Son, yet learned He obedience by the things which He suffered." Now if He were a Son and had to suffer in order to learn obedience, how much more should we be willing to suffer that we might learn obedience.

After this then comes the perfect life. Verse 9 says, "And being made perfect, (that is, through suffering) He became the author of

eternal salvation unto all them that obey Him."

No one has suffered as the Savior in the short life He lived upon earth. Yet it pleased the Lord to bruise Him. But Jesus was our perfect example of suffering and in the days of His flesh, He offered up prayers and supplications with strong tears and crying unto Him that was able to save Him from death and was heard in that He feared.

Surely if His children desired his abiding presence they must do the same. How we loath to rise from His presence at such holy sacred times, when we have been alone with God in prayer. When for unrest He gave us rest, for suffering and persecution He gave us great peace which passeth understanding.

The offering of adoration through Prayer is to love in the highest degree. To love Him above all others; to reverently worship and adore him as the only true and living God; giving Him honor as divine. Only those who truly love and adore and who realize that God is the Supreme Being, Lord of Lords, and King of Kings would worship Him in any

other way but by bending the knee to his Majesty.

Jesus Himself gave us the attitude with which to pray. He always had divine reverence for the Father. No meek and humble person would desire to pray any other way but by kneeling. Some get down and appear to get on their knees, but do not as if they might soil the garment; others stand, perhaps for the same reason, but I am sure that garment is already soiled by irreverence.

Let us regard the one in whom we move and have our being with utmost esteem and affection.

Confession is acknowledgement of sin. I John 2:1 says, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Jesus is our High Priest, and if we come to Him in the correct attitude through prayer, I John 1:9 says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

We can all offer thanksgiving through prayer and song. Psalm 105 says, "O

give thanks unto the Lord; call upon his name: make known His deeds among the people. Sing unto Him, sing psalms unto Him; talk ye of all His wonderous works." Surely our cup runneth over when we behold the manifold blessings He bestows on those who love Him.

We should thank Him for the gift of His dear Son, and that while we were yet in sin He transplanted us over into His kingdom and made us sit in heavenly places in Christ Jesus. For peace and joy which no man can take from us; these are eternal blessing and can be kept by walking close to the one who gave them.

We should pray for one another—this is very important. We should intercede for those who are unsaved. We could not number all blessings which come to us through the prayer life. A life of prayer is a successful life. We will never know how much good we have done through prayer in this life. But we can feel the effects of prayer in our own life. So we should have faith, press on and our prayers will lift

many a burden, cheer many a heart.

The day was long, the burden I had borne

Seemed heavier than I could longer bear,

And then it lifted—but I did not know

Someone had knelt in prayer.

Had taken me to God that very hour,

And asked the easing of the load, and He,

In infinite compassion, had stooped down

And taken it from me.

We cannot tell how often as we pray For some bewildered one, hurt and distressed,

The answer comes—but many times those hearts

Find sudden peace and rest.

Some one had prayed, and faith, a reaching hand

Took hold of God, and brought Him down that day!

So many, many hearts have need of prayer—

Oh, let us pray.

Shiremanstown, Pa.

WHERE IS OUR SACRIFIC OR OFFERING

D. B. Steele

The time of Christmas and New Year with all of its fine decorations and Christmas trees removed from our houses and practically forgotten; but did we really

think what it all meant to us?

Dear reader, did you have a Christmas tree in your home? If so did you receive any spiritual inspiration from the same? Did the small tree with all of its decorations make you realize more and more the meaning of God's gift to the world. Dear readers, I wish that each one of you who read this sketch will get a vision of a Christmas tree as I did one year ago last Christmas eve, which I related to my children and grandchildren the following day after returning home from a Christmas service, and finding a tree in our living room which had been placed there while we were at services. On entering the room and looking at the tree I told one of our daughters-in-law that the tree was not fully decorated to correspond with my vision of the night before; and that it had to have some decorations of blue placed on it which they did.

At this time I called the whole family into the living room and asked the question, "What does this tree mean to each one of you? What does it represent to

you?" One said Christmas, another said that it represents a time of good cheer. Children, let us think of Jno. 3:16, For God so loved the world that He gave His only begotten Son that whosoever believed on Him, should not perish but should have everlasting life."

Those small gifts at the base of the tree calls to my mind the gift of God, which was his only Son. That beautiful star at the top represents the star of Bethlehem, which guided the wise men from the east to where the Child Jesus lay in the manger. That tree represents to me first, the cross of Christ whereon He was crucified for the sin of the world. There hanging, as it were with out stretched arms, and calling for us to come unto Him as this was all done that we might have life everlasting, children for your sin and mine; yes, dear reader yours too. The white decorations represented his purity, while the scarlet and crimson represented the sin and iniquity of us all which He had to bear and carry to the cross; yes it was so great that His Father turned His eyes away, and the Son of God

cried, "My God, My God why hast Thou forsaken Me."

Are we getting a spiritual vision of a Christmas tree? Yes, but think, here is the red decorations yet, which were hanging from the top of the tree to the bottom. Dear ones, this represents His spilled blood which He shed for all, this was what it cost for our redemption. Do we appreciate what it cost?

Now we have the trimmings of blue. God told the children of Israel to place a ribbon of blue in the border of the fringe of their garments so that they would not forget God, and told them to read the law daily to their children. Must we still have the ribbon of blue?

And last but not least, we have the Christmas tree itself. This tree is an evergreen tree; a fir, a pine or cedar which is green all the time and this to me represents that Christ ever liveth to make intercessions for you and me.

Now then, children, when you celebrate Christmas again think of this version of the spiritual Christmas tree. When through, eyes were filled with tears. One son said, "I do not believe

that ever anyone in the world got a vision of a Christmas tree like this before. Where is our sacrifice or offering?"

Where is our sacrifice and is it acceptable unto God? Cain and Abel offered sacrifices unto God without being asked. The one being rejected, the other accepted, which caused jealousy and ended in murder. The first call made for one to offer sacrifice of any kind was that made to Abraham, when he was asked to offer the one thing closest to his heart; and that was his son, Isaac, and it was Isaac who said, "Here is the wood and the fire, but where is the offering" (or sacrifice). (Gen. 22:6-7.)

Again God told Moses that the children of Israel should take a lamb of the first year, without blemish, and offer it to the Lord as a passover offering, on the night that the first born of all Egyptians should be slain, and that this was to mark the beginning of a New Year to the children of Israel, as they were now beginning a new period of time.

Again at the Mount of Sinai God commanded

Moses that the children of Israel were to offer of the best of the animals or of doves as sacrifices unto the Lord, but to remember that they were to be without spot or blemish, but these sacrifices had to be slain before they were offered. But where is our sacrifice, and what kind of an offering are we to give? Is it an animal without spot or blemish?

Oh no, brother, sister, God asks much more than that of us. He, through the Holy Spirit asks you and me to present our bodies a living sacrifice, holy, and acceptable unto Him, which is our reasonable service. (Rom. 12:1.

Brethren, sisters, and dear reader if you have not fully presented your bodies holy and acceptable unto God, what better thing could you do right now at the beginning of this new year. God said this day shall be the beginning of a new month unto you and this month the beginning of a new year. We are now starting another year and why not start it right. Christ told the children of Israel that their sacrifices should be without spot or

blemish.

Dear ones, our sacrifices are to be made unto God, and must be in an acceptable manner, or He will not accept it, then it must be a life devoted to God in our religious services, and James says, "Pure religion, and undefiled before God and the Father is this, to visit the orphans and widows in their affliction, and to keep yourselves unspotted from the world." (Jas. 1:27.)

Christ wants a pure church. If His church is to be pure, those who are in it should not bear the spots of a sinful world. Paul in writing to the Ephesians wrote "That He might present it unto Himself, a glorious church, not having spot or wrinkle." (Eph. 5:27. How can we expect to have this church pure and without spot, when we carry on our bodies the spots of the world?

When we dress in the fashion of the world, when our members follow the world in attire, and when we dress our hair by curling and marcelling and twisting in all sorts of fashions and only to be in style?

Dear reader, we were per-

mitter to attend a meeting of one of the more popular churches, when the evangelist made the following statement in regards to the women dressing their hair: "I cannot see what the women of today mean in following the fad of the world in fixing their hair. There is no beauty connected with it. It seems to me that they are ashamed of the way God made their ears, because they are making garages out of their hair to run their ears in, and if God woud cause their hair to grow on their ears they would become frantic if they could not stop it." Dear ones this is another spot of pride.

If our hearts are filled with pleasures of this world, the cares of riches, and the lusts for other things, and if so, our bodies and lives have not been wholly persented unto God; neither has He accepted it, as He will not accept a divided heart.

Ye cannot serve two masters. In Rom. 6:16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteous-

ness."

Dear ones, to whom have we yielded our bodies as servants to obey. May we ask ourselves the question, "Am I serving the Lord with my whole heart, soul, mind and strength, and if not why not?"

May this year be one of a closer walk to the teachings of our Christ, is our prayer, that more souls may be born into the kingdom.

R. 2, Wenatchee, Wash.

THE PRAYER VEIL

John Sleppy

"For this cause ought the woman to have power on her head because of the angels." (I Cor. 11:10.) I do not think that Paul had in mind that the sisters head covering was to be a sign that she is under the ruling of her husband, because we have single sisters in the church; we have plain commandments instead of signs, (Eph. 5:22-24) "Wives submit yourselves unto your own husband." (I Pet. 1:1) "Ye wives be in subjection to your own husbands." Peter said nothing about signs. (I Tim. 2:13) "For Adam was first

formed then Eve. Adam was not deceived, but the woman being deceived was in the transgression." (I Cor. 14:34.) "But they (women) are commanded to be under obedience as also saith the law."

Now let us turn to the law, (Gen. 3:16) "And thy desire shall be to thy husband and he shall rule over thee." Right here in this transgression Satan caused a dark veil of separation between woman and God, in verse 15, God promised a seed of the woman. Now turn to Exodus 26-33, "And thou shalt hang up the veil, that thou mayest bring in thither within the veil, the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." Woman could not enter into the most holy place because the veil of transgression was between her but man could go into the most holy place, see chapter 30:10.

Now let us turn our attention to the promised seed of the woman, (Luke 1:26) "The angel Gabriel was sent from God . . . to a virgin . . . and the virgin's name was Mary, and the angel said unto her, fear not Mary

for thou hast found favor with God . . . thou shalt conceive. . . . and bring forth a son and shall call his name Jesus." (Verse 38) "And Mary said behold the handmaid of the Lord, be it unto me according to thy word and the angel departed from her."

I think this is what Paul had reference to when he said, "For this cause (above) ought the woman to have power (or strength to resist Satan) on her head because of the angels."

This head covering of the sisters in Christ is powerful as an outward emblem of purity, a white prayer covering is an emblem of the saints and angels in glory; it is an emblem that through the seed of the woman that the veil between her and her God and the most holy place is taken away through Jesus Christ the Son of God, whom she brought into the world.

When He was nailed to the cross (Matt. 27:51) "And behold the veil of the temple was rent in twain from top to the bottom" (when women are baptized into Christ and have put on Christ then they are in the most holy of holies) then she can wear the emblem of

power and purity and redemption that now stands between woman and the adversary of souls.

Dear sisters in Christ, I urge both old and young to wear the head covering seven days in a week.

Ludlow Falls, Ohio.

A PICTURE OF HEAVEN AND THE EIGHTH WONDER

We have what has been called seven wonders of the world by creation, and much interest has been displayed concerning them. Then we have another wonder, scarcely mentioned, and little thought of by the masses of the people.

And yet it is more wonderful than all seven of the great wonders, and seventy times seven more wonderful yet, than the seven wonders and all other wonders combined.

I will try to explain or picture in our minds as to what and where this great wonder of all wonders may be found; right at our own door and in the form of a human being, God's chosen species of humanity; and his ungratefulness to God is

the limit of all wonders.

See what God has done for the sake of His fallen creatures since the rebellion of Adam and Eve while in the garden of Eden. God so loved the world that he sent His only begotten Son from the shining courts of heaven down to this wicked and sin cursed earth to suffer and die that horrible and most cruel and ignominious death on that rugged and blood stained cross of Calvary.

Then for us a complete and simple plan of salvation, which can be secured or obtained without money or price. Easy terms is it not?

And just before Christ took His departure from this world, He told His disciples, "I go to prepare a place for you, that where I am ye may be also." John 14:2-3.

And a complete description of this city is found in Rev. 21:16-23. This city lieth four square and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs. The length, breadth and the height of it are equal, and the walls thereof an hundred and forty and four cubits.

And the building of the wall of it was of jasper and the city was pure gold, like unto clear glass, and the foundations of the city were garnished with all manner of precious stones.

And the twelve gates, were twelve pearls and the street of the city was pure gold as it were transparent glass, and the city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.

The gates of it shall not be shut at all by day for there shall be no night there, they shall bring the glory and the honor of the nation into it. There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life.

Now since all this has been done, free (gratis) for you and me, how little do we seem to appreciate, and how unconcerned as to whether any one else gets to heaven.

We seem to prefer to enjoy the pleasures of sin for a season, rather than to remain with the people of

God. Hebrew 11:25.

This is the wonder of all wonders to me.

How careless and unconcerned we poor mortals have become in regard to our future destiny!

—Selected.

ALPHABETICAL SCRIPTURES

A. All things work together for good to them that love the Lord.

B. Behold what manner of love the Father hath bestowed upon us that we might be called the sons of God.

C. Can any man forbid water, that these should be baptized?

D. Deal bountifully with thy servant that I may live and keep thy word.

E. Every word of God is pure; He is a shield unto them that trust Him.

F. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord she shall be praised.

G. Give unto the Lord the glory that is due unto His name.

H. How amiable are thy tabernacles, Oh Lord of hosts!

I. I will sing of the

mercies of the Lord for ever, with my mouth I will make known they faithfulness.

J. Just and true are Thy ways, and Thy judgments, Oh Lord!

K. Knowing this first that there shall come scoffers in the last days walking after their own lusts.

L. Love not the world, neither the things that are in the world.

M. Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast.

N. No man having put his hand to the plow, and looketh back is fit for the kingdom of heaven.

O. Oh give thanks unto the Lord; for He is good, and His mercy endureth forever.

P. Praise waiteth for Thee, O God, in Zion.

Q. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong.

R. Remove not the landmarks which they of old time have set.

S. Salvation belongeth unto the Lord; Thy blessing is upon Thy people,

Selah.

T. Truth and mercy are Thine, O Lord.

The strength of my salvation.

U. Unto me, Oh Lord, do I trust; for thou art the health of my countenance.

V. Verily, verily, I say unto you, ye must be born again—of the water and of the Spirit.

W. What will it profit a man to gain the whole world and lose his own soul? or what will he give in exchange for his soul?

Y. Ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble.

Z. Zeal of thine house hath eaten me up.

Arranged and written by Kate Sanger.

PLAIN CLOTHES—WHY?

Because this is vital in obedience to the doctrine of Separation so clearly taught all through the Bible. But the mere wearing of plain clothing in itself does not meet the scriptural requirements for separation, as we are first commanded to

"present our bodies a living sacrifice, holy and acceptable unto God" which is our reasonable service: in consideration of what He has done for us, and then He says "and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." (Rom. 12:1-2.) We understand from the above that unless we present our bodies a living sacrifice, and are unconformed to the world (not only in dress, but also in life), we will not be able to prove what is that good, acceptable and perfect will of God.

We believe the doctrine of separation together with Bible doctrines are for the believer, and not for the unsaved or unbeliever, for such are condemned already, (John 3:18). The church is a "body of believers, called out ones, children of God,"—and He who purchased her unto Himself with His own precious blood, has given His Word to regulate her walk and conduct in the world, lest she lose her fellowship with Him, and also becomes of

the world. (John 17:14-16.) He who sees the end from the beginning fore-knew every temptation that would beset each one of "His Own" throughout all time, and thus fore-saw the vital need of the church also being peculiar in apparel as a protection against world fellowship, together with the countless evils resulting therefrom. Once we get close enough to the world that the world can put its unscriptural styles of clothing on us, it will also contaminate us with other unscriptural standards.

The very fact that clothes came with the fall of man, that sin made them necessary should tend to humiliate us; but instead, this very object has been misused by mankind almost ever since self-exaltation, display of pride, adornment, etc., as well as a means of inciting lust and leading into deeper sins.

It was after a man was stoned for gathering sticks upon the Sabbath day, that the Lord told Moses how the children of Israel were to dress, (Num. 15:35-41) and the reason for so doing:

(a) "That ye may look upon it and remember all

the commandments of the Lord to do them."

(b) "And that ye seek not after your own heart and your own eyes, after which ye used to go a-whoring."

(c) "That ye may remember and do all my commandments and be holy unto your God."

Just the wearing of the different clothes did not make them better (although it signified obedience so far), but it was to continually remind them that they were a separate people, and that they were not to do as the world does, but to be holy unto God. This difference in dress was to be noticeable, else it lost its effect, and the wearer lost the blessing that was intended for him or her through it. In contrast with this, we have the divine record of conditions existing about seven centuries later, representing outward adornment (Isa. 3), together with inward corruption (Isa. 1) to such an extent that even their sacrifices became an abomination unto God.

Over eight centuries later the apostle Peter, (I Peter 3:1-8) in warning against

outward adornment, and speaking of the true adornment of the child of God which is in the eyes of God of great price, includes both sexes, as is evident from verses 7 and 8.

In Zeph. 1:8, punishment is promised upon all such as are clothed in "strange" apparel. The word "strange" is often used in the scripture as denoting worldly, as in I Kings 11:1, 8, etc., "strange women,—strange wives," etc.

Our Lord clothed the church with Authority (Matt. 16 and 18 ch.) and Himself recognized it in dealing with Paul (Acts 9:6) and sent him to a leader of His representative body, the church, for instructions. After His ascension He sent the Holy Spirit (Jno. 16:13) "to guide us into all truth," and we believe this Holy Spirit impressed our church leaders centuries ago with the need of simplicity and non-conformity in dress for the believers, which has proven a blessing to the church through these generations in helping to maintain a separation from the world along other lines also. We now have the privilege of embracing these bless-

ings because the generations before us "contended earnestly for the faith." Are our children, the next generation, likewise entitled to these blessings, or are we willing to neglect or remove such God-given safe-guards from them (spiritually speaking), when even our public highway officials are still sensible and old-fashioned enough to believe in the use of safety measures—such placing guard rails and cables along the highways at dangerous places (naturally speaking) when it would not be impossible to drive past without them? (See Luke 16:8—last clause).

John Wesley (the founder of the Methodist church) exhorted all those who desired him to watch over their souls to dress plainly and modestly, but he did not see the need of "uniformity in dress" until too late, as in spite of his exhortations, those of his own people who could afford it were as fashionably adorned as others of their rank. "This," said Wesley, "is a melancholy truth: I am ashamed of it; but I know not how to help it. I call heaven and earth to witness this day

that it is not my fault. I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God; I am therefore clear of the blood of those that will not hear; it lies upon their own heads. Let your dress be cheap as well as plain; otherwise you do but trifle with God, and me, and your own souls." . . . He says, "I might have been as firm, (and I now see it would have been far better) as either the people called Quakers or the Moravian Brethren; I might have said, this is our manner of dress, which we know is both scriptural and rational. If you join with us, you are to dress as we do; but you need not join us, unless you please. But alas! the time is now past."

The Bible records instances of where attire alone portrayed the character of the individual, as in Gen. 38:15; Prov. 7:10—"attire of an harlot." Surely we can be spiritually minded also in the matter of apparel, if so be that the Spirit of God dwell in us. (Rom. 8:5-9).

There are two standards

of dress, for two classes of people. The one is a Scriptural standard, designed by God for His blood-purchased children, who are indwelt by His Holy Spirit and in fellowship with Him now, awaiting the glory that shall be revealed when we shall be like Him, for we shall see Him as He is.

The other is a worldly standard whose ever-changing fashions are designed by the spirit of the world for the children of the world, and cater to "the lust of the flesh, the lust of the eyes, and the pride of life, (which) is not of the Father, but of the world."

There will be one last final separation of these two classes into two eternal destinies. The separation then will be eternity-wide, but that separation must, and does, begin here. We are either separated from the world, unto God; or from God, unto the world.

Herold der Wahrheit.

met in our regular council Wednesday evening at 7:30 o'clock, November 27th.

Our presiding elder, Bro. L. B. Flohr was present with us. There was a large amount of business that came before the meeting which was disposed of in a Christian manner.

The meeting was opened by Bro. J. A. Miller by reading the 5th Psalm, and also led in the opening prayer.

Then the voice of the church was taken to elect a presiding elder for a period of two years, also if the church desired to elect a deacon, and it was almost unanimously decided in the electing of a deacon at this time, which also was taken care of.

The elections were as follows for church and Sunday School: Elder L. B. Flohr as presiding elder for a period of two years; Bro. Norman King for deacon; Bro. Henry Demuth, church secretary; Bro. David Wisler, treasurer; Sister Jessie Demuth, Monitor agent; Sister Mae Tharp, church correspondent; Bro. George Socks, trustee for 3 years; auditing committee, Lillie Kauffman and Jessie Demuth; delegates to district meeting, Elder D. S. Flohr and Bro. David Wisler; alternates, Howard Linebaugh and Bro. Norman King.

Sunday School officers: Superintendent, Bro. W. D. Tharp; assistant superintendent, David Wisler; treasurer, Bro. Ira Adams; secretaries, Norman King and Mae Tharp.

Teachers: Bible class, Howard Linebaugh and George Socks; primary class, Sisters Lillie Kauffman and Oly Harbaugh.

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation,

We held our love feast on Thanksgiving Day. Although it was raining we had a good crowd and a splendid meeting.

The meeting was opened at 10 o'clock by our Elder Bro. L. B. Flohr, followed by Elder Harry Smith and Bro. Ray Shank. Dinner was served at the church.

The afternoon service was conducted by Bro. Smith, Bro. Shank and Elder T. C. Ecker. Bro. Ray Shank officiated at our communion services.

The visiting ministers who were present with us during the day were: Brethren Harry Smith, Ray Shank, T. C. Ecker and Chas. Ness. May the Lord bless them for their coming and the good gospel messages they brought to us.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

WENATCHEE, WASH.

Our district conference of the fourth district was held at Wenatchee, November 14th to 16th with our love feast in the evening with a good attendance. We had with us Bro. M. S. Peters and wife, also Sister Wyatt of Waterford, Cal., Bro. E. L. Withers of Pendleton, Ore. and Bro. Harlacher and family of Newberg, Ore.

Bro. M. S. Peters and Sister Wyatt were the delegates from California. Bro. E. L. Withers and Bro. Harlacher being delegates from Oregon.

Bro. D. E. (Earl) Steele was elected to the ministry during the meetings. The meetings closed Sunday evening at Wenatchee. The visitors attending were much impressed, trusting some at least

will come with us soon.

We are praying that the Lord will prosper the work at each place believing that Bro. Withers will soon have some help.

Bro. D. E. Steele gave us his first sermon on Thanksgiving. May the Lord guide and bless his efforts and that we may all hold out faithful to the coming of our Lord.

We met December 7th for our quarterly council to elect officers for the coming year: Bro. J. W. Steele, presiding elder; Bro. D. E. Steele as assistant; D. E. (Earl) Steele, clerk, Sister Dora Spurgeon, Monitor agent and correspondent; Sisters Lucinda and Hilda Steele, choristers; Bro. M. A. Wise, Sunday School superintendent; H. M. Law, assistant; Miss Anna Steele, secretary.

J. J. Eyer, Cor.

OBITUARY

Sister Julia A. (Stuard) Mock, wife of Ora Mock, of Plymouth, Ind., departed this life December 3, 1935, at the age of 75 years, 10 months and 7 days.

She was married to Ora Mock August 8, 1878 at Syracuse, Ind.

She leaves to mourn her death, her husband, Ora Mock, two sons, Milo of Elkart, Ind., and Russel of Plymouth; one daughter, Mrs. Edith Burroughs, also of Plymouth; one brother, Sherman Stuard of Elkart, Ind., two grandsons, Ira David Burroughs and Robert Mock and a host of near relatives and friends.

She was a member of the Dunkard Brethren church of the Fairview congregation. She had been a loyal worker in the church for the past fifty years, serving with

her husband in the deacon office for many years.

Funeral services were held by the writer in the Church of The Brethren, Plymouth, Ind., from the text in I Thess. 4:13-18.

D. W. Hostetler.

STANDING AT THE PORTAL

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

I, the Lord am with thee;
Be thou not afraid;
I will keep and strengthen;
Be thou not dismayed;
Yea, I will uphold thee
With mine own right hand;
Thou art called and chosen
In my sight to stand.

For the year before us,
Oh! what rich supplies;
For the poor and needy
Living streams shall rise.
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on His promise,
What have we to fear;
God is all sufficient
For the coming year.

—Author Unknown.

THIS IS MY FATHER'S WORLD

This is my Father's world,
And to my listening ears
All nature sings, and 'round me
rings

The music of the spheres.

This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and
seas,
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him
pass,
He speaks to me everywhere.

This is my Father's world,
Oh, let me ne'er forget
That though the wrong seems oft
so strong,
God is the ruler yet.

This is my Father's world,
The battle is not done;
Jesus who died shall be satisfied
And earth and heaven be one.

Selected, Bell Warner.

OUR GUIDE

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.

His wisdom ever walketh,
His sight is never dim;
He knows the way he taketh,
And I will walk with Him.

To look at the light, to keep my
thoughts bright
To fight a great fight; to do with
my might
What is good in God's sight,
To follow the Christ, the King.
Selected, Bell Warner,
R. 2, Box 20, Estacada, Ore.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Luke 1:1-25.
 Jan. 12—Luke 1:26-56.
 Jan. 19—Luke 1:57-80.
 Jan. 26—Luke 2:1-39.
 Feb. 2—Luke 2:40-52.
 Feb. 9—Luke 3:1-38.
 Feb. 16—Luke 4:1-30.
 Feb. 23—Luke 4:31-44.
 Mar. 1—Luke 5:1-26.
 Mar. 8—Luke 5:27-39.
 Mar. 15—Luke 6:1-19.
 Mar. 22—Luke 6:20-36.
 Mar. 29—Luke 6:37-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—The Birth of Jesus Announced by Angels. Luke 2:8-20.

Jan. 12—Jesus in the Temple. Luke 2:41-52.

Jan. 19—Jesus Baptized in Jordan. Matt. 3:13-17.

Jan. 26—Jesus Changes Water into Wine. John 2:1-12.

Feb. 2—Jesus Cleanses the Temple. John 2:13-25.

Feb. 9—Jesus Heals a Sick Boy. John 4:46-54.

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- Feb. 16—Jesus Helps Peter Catch Fish. Luke 5:1-11.

Feb. 23—Jesus Healing the Sick. Matt. 8:14-17.

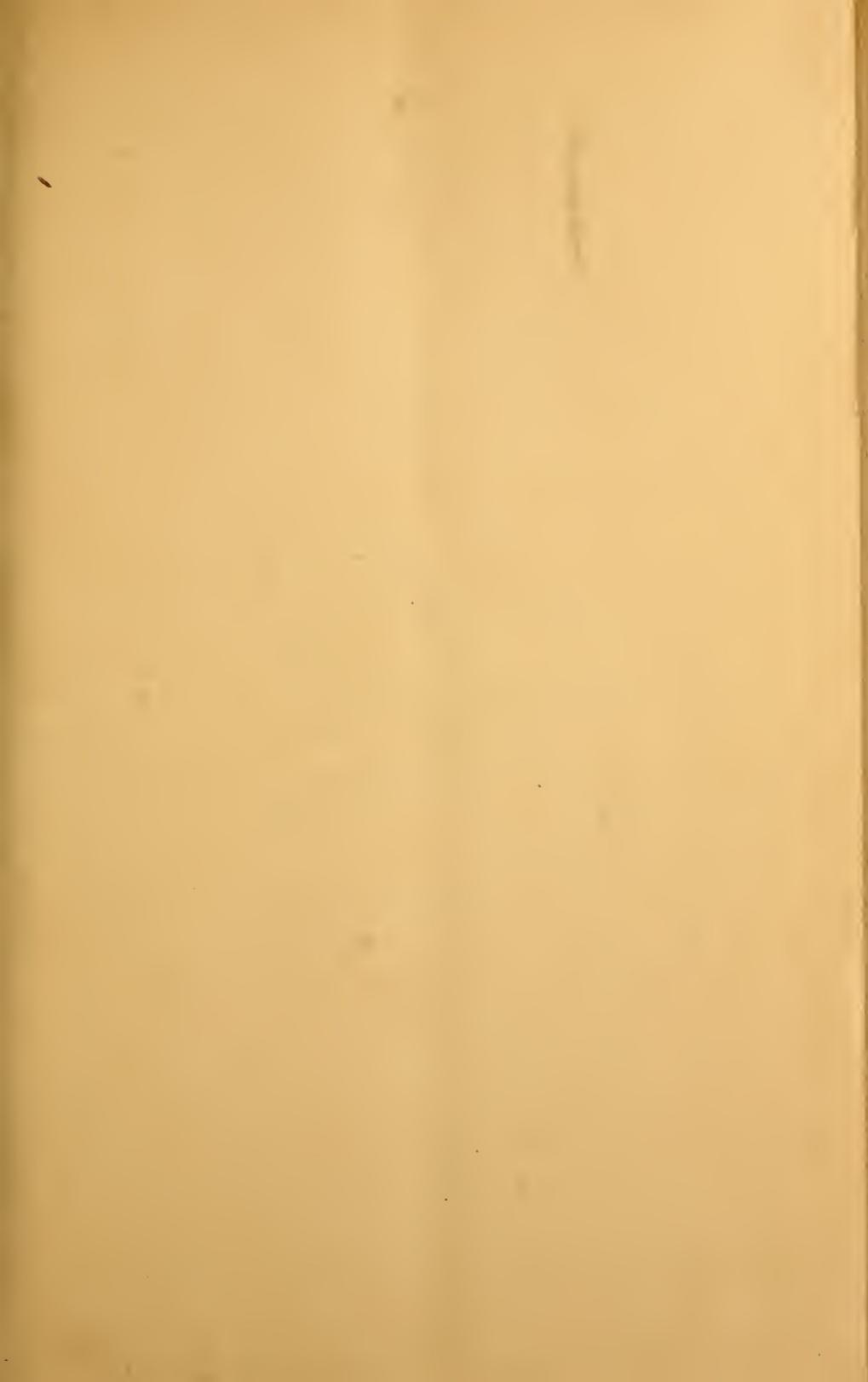
Mar. 1—Jesus and the Leper. Mark 1:40-45.

Mar. 8—Helping a Palsied Man to Jesus. Mark 2:1-12.

Mar. 15—Jesus at the Pool on the Sabbath Day. John 5:1-16.

Mar. 22—Jesus Choosing Twelve Helpers. Matt. 10:1-8.

Mar. 29—Review. Jesus Our Example and Helper.





BIBLE MONITOR

VOL. XIV

January 15, 1936

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONTEND EARNESTLY

Most of us are starting out in the year 1936 with the hope of accomplishing something worthwhile. We like to make progress in both temporal and spiritual matters. Especially are we interested in seeing the church grow and prosper. We have lived long enough in this world to learn that results in any line of endeavor in which we may engage depend to a large extent on the effort put forth. It takes effort to live a successful Christian life. It takes effort to keep the church pure and unspotted from the world in this age of doubt, disbelief and deception.

In the book of Jude we have some instruction along this line worth our consideration. In verse 3 it states thus, "Beloved, when I gave

all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." There are several thoughts implied in this language which we wish to note. First, it indicates that there was a "faith" deliverd unto the saints. We understand from this that a system of doctrines or tenets had been revealed and delivered to the saints. This had to do with their salvation for it was this matter of the "common salvation" that the writer was calling their attention to. If we read a few other verses in this book we notice that this faith or system of doctrine controlled the lives of the saints in this world and would eventually present

them faultless before their Lord in his glory. In connection with this we notice that Eph. 4:5-6 tells us, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Second, it is rather implied in this verse and others that there were other faiths in existence in the day in which the writer of the book of Jude lived; other systems of doctrine or tenet being advocated which were contrary to that which had been revealed and delivered to the saints. The origin of these other faiths is revealed in verse 4, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." We notice also that these other systems of religion effected the lives and conduct of men in this world. The apostle Paul speaks definitely on this condition. "For there be that are called Gods, whether in heaven or in earth, (as there be gods

many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:5-6).

The existence of various faiths or systems of religion evidently caused confusion and the writer of this book felt it "needful" to exhort the true followers of the Christ to "earnestly contend for the faith once for all delivered to the saints" in order that the true church of Jesus Christ with its complete salvation for the human family might be preserved and perpetuated in the world.

We are all aware that there is great confusion in the religious world today. This is the result of many lords, many faiths and many baptisms being proclaimed and advocated in the world. These false religions are being advocated with such cleverness and zeal that many well meaning people are deceived and blinded to the truth. Because of this it is of great importance that the true followers of the Christ "contend earnestly" for the faith and baptism which He revealed

and delivered.

It is interesting to note how clearly the writer of the book of Jude describes the activities and operations of these false teachers who have crept in unawares, even in our day. "Turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jess Christ. Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. These are murmerers, and complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Verses 4, 8, 16. In the light of these references it is easy enough to understand some conditions which we have seen of late years. There has been great pressure used on the part of these false teachers to get people to accept substitutes for what the scriptures teach. This accounts for the many unsound practices. The theory of these modernists is, grant the people liberty to satisfy the lust of the flesh, the lust of the eye, and the pride of life; remove these unnecessary re-

strictions of the gospel and rely on the grace of God. This is turning the grace of God into lasciviousness.

The Dunker people have always insisted on "Thus saith the scriptures" for all their practices; we still insist on that, and we earnestly contend for it. May we strive through the coming year to be living witnesses for the true Christ and contend earnestly for the true faith and the true baptism.

NOTICE

We now have Adult and Primary Sunday School lessons for the year 1936 printed in leaflet form. Congregations desiring these should order from our office at once.

—Editor.

FRATERNAL RELATIONS

John Sleppy

Dear readers of the Bible Monitor, most of you know there is a movement on foot in the Church of The Brethren to unite the Brethren church or Progressives with them. I feel it my duty to expose this scheme of ignorance with

B I B L E M O N I T O R

West Milton, Ohio, Jan. 15, 1936

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Ezra L. Beery, Union, Ohio, Associate Editor.

which these learned and lettered men are trying to lead the people into. Many members, especially the younger, are not aware of some facts which brought about the existence of the Progressive Brethren church. The men who started this body were dis-owned because of their "Progressive" or worldly theories and practices.

I will point out a few items from the 1934 Annual Conference minutes of the Church of The Brethren:

Fraternal Relations: We are beginning to mingle in conference . . . the Brethren church, through its Annual

Conference, maintains a permanent Interchurch Relations committee. . . . a committee of the General Ministerial Board met with their Inter-church Relations committee. The spirit of this meeting was excellent.

Report of committee on Fraternal Relations: To the Annual conferences of the Brethren church and of the Church of The Brethren. Your committee on comity and fraternal relations is endeavoring to promote at every opportunity the spirit of good will, common understanding, and sympathy between our two bodies. . . . our work as committee has brought us into a pleasant and blessed fellowship. . . . your committee also finds that in a number of communities scattered throughout the brotherhood, local churches are combining—sometimes into a federated church, and again into congregations (reader note this word congregations, I will notice it later) with definite alignment with one or the other of our national bodies, (alignment, means that one group must line up with the other).

The Problem of Reunited Brotherhood: Your com-

mittee finds that there are many of our beloved brethren and sisters in both groups praying earnestly for a reuniting of our brotherhood. . . . It is our conviction that the conditions which led to our separation in the early eighties have in a large measure disappeared.

A good many people do not know what caused, or who caused the separation and I will briefly point this out. About the year 1873 or 1874 an elder by the name of John Cadwallader at Pleasant Hill, Ohio, tried to bring into the church the innovations and departures that now exist in both the Church of the Brethren and Progressive Brethren. He did not believe in discipline or government in the church; he did not think it necessary to ask an applicant for baptism the usual questions while in the water before baptism; he did not believe in a plain uniform dress, his theory was "dress as you please." He did not think it necessary for the sisters to wear the prayer veil; he was also a strong believer in "open communion," allowing and inviting those of other de-

nominations to commune. He believed in going into an ante chamber to wash feet and did not think it necessary to have a sop or soup for the Lord's supper or feast of charity, arguing that any kind of a meal would answer the purpose. He did not think it necessary to greet one another with a holy kiss as the scriptures teach, but that a hand shake was sufficient.

It is apparent that his offspring in both bodies are following his ideas. These theories are contrary to the scriptures and sound doctrine and as they were contrary to the rules of the church Cadwallader was disfellowshipped about the year 1874. He and a small group that followed him built a church house in Pleasant Hill. He died in 1879. In the year 1876 an elder by the name of Hollsinger and others tried to bring into the church some other things such as styles, pride and organs. He was more subtle than Cadwallader and pursued his course to the years 1881 and 1882 which caused the Old Order Brethren to withdraw.

About the year 1883 Hollsinger and his followers

were disfellowshipped. He and Cadwallader were stubborn and would not hear the counsel of the church. The Cadwallader group called themselves congregationalists. They and the group with Holsinger confederated and called themselves Progressives.

About that time the conservative branch of the Dunker church chose the name Church of The Brethren and the progressive took the name Brethren church. The founders of the Progressive Brethren church were expelled members. It is well known that they still hold and practice the unsound theories and teachings of Cadwallader and Holsinger. Why then does the Church of The Brethren desire this union with them? Simply this, to a large extent the Church of The Brethren has departed from the original practices and have adopted the theories of Cadwallader and Holsinger, bringing in the innovations and departures in an underhanded way for which the Progressives were expelled. The two bodies are practically a unit, having cast aside the original practices of the

Dunker faith and accepted the innovations and departures which identify them with the popular worldly churches, so why not unite? There is only one thing that stands in the way that I see and that is the two names. The only way that I see around this difficulty is this. The one will have to be Jonah and the other the whale or else a new name altogether. Since the original practices for which they once stood are all out of date it would seem that a new name would be in order.

This deviation from sound doctrine and scriptural teachings on the part of the Church of the Brethren resulted in the reorganization in 1926 known as the Dunkard Brethren church, which body now upholds and defends the original practices of the Dunker faith, as the faith once for all delivered to the saints.

Ludlow Falls, O.

THE BIBLE

Ida M. Helm

Men and women and boys and girls of all classes, of all ages, and of all races love to read the Bible because it

meets the needs of every one. It is God's book.

Human publications have their little day and eventually become a dead letter, obsolete. God's word, like Himself, never grows old and never changes. The same yesterday, today and forever. God is good; God is love; God is a consuming fire; God is all powerful. He never sleeps. His all penetrating eye is ever over each one of us. The Bible is God's word revealing Himself to the human family. Man separated from God by his own disobedience and lost in the mirage of sin could never find His way back to God.

We must search the scriptures if we would find the way of life. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." (John 5:39.)

The Bible tells us how God created this world and all that is therein. It tells us He created man in His own image and likeness. No human being was living during this time, but the Spirit of God inspired His servant Moses, gave him the words to use and empowered him to write the account as

we have it recorded in the book of Genesis.

We may dispute with the biologist and argue with the geologist. We may point them to the flood to solve his puzzles. Sure we say there were fearful upheavals and changes in this old earth at that time. giant trees and vegetation were embedded in slime and mire and left to harden. We try to compute time, but we have nothing but our little clock and calendar, a small pencil and note book and our limited, small brain with which to work. It is impossible for us to fathom God. His magnificence blinds us, we stagger at his almighty power, we become bewildered in the endless maze of his wonderful work and we find ourselves quoting the first words of Genesis, "In the beginning God."

The Bible is the only book we have that maps the way for both the body and the soul from the beginning of life's little day to the end and on into the never ending world beyond the grave. It tells us we came from God and why and how we came, and of the destiny of the saint and the sinner.

The Bible introduces Jesus and interprets for us the meaning of his life in human form, His suffering and death when He poured out His sinless blood and laid down his life for our redemption. It tells of His triumphant resurrection and ascension into heaven where He is now our great High Priest, Mediator between God and man. It gives us the plan by which we may come to Jesus and receive pardon for our sin and through His strength and guidance work out salvation with fear and trembling.

Study the Bible and obey it, it will be your comfort in every trial and sorrow. It will be your stay in prosperity, clasp it when dying, it is the charter of immortality.

R. 2, Ashland, Ohio.

**A DISTINCTION
BETWEEN SEVENTH
DAY SABBATH AND THE
LORD'S DAY**

A. Fisher

There seems to be quite a controversy as to whether we should observe the seventh day (Jewish) Sab-

bath, or the Lord's Day as a day of worship.

To my mind the issue is clear. In Ex. 34:28, we read: "And he wrote upon the tables the words of the covenant, the ten commandments." See also Deut. 4:13. Many people, Advents and others, claim the ten commandments have never been abolished. They claim they are just as much in force as when they were written. This, I say, is a mistake, and I have no less man than Paul to back me up. People who claim this, evidently never read the 3rd chapter of II Corinthians, or if they did, never studied it. It seems to me, it makes it so plain as to put this question beyond all cavil. Paul says, (V. 2) "Ye are our epistles, written in our hearts, read and known of all men."

The ten commandments were written on tables of stone; here it says, "written in our hearts." The old law and the new, one stone, the other hearts. The next verse says, "Not in tables of stone, but in fleshly tables of the heart." Who wants to go back to stone, when Christ gave us the law of the heart?

(6th verse) "For the letter killeth, but the Spirit giveth life." Or in other words, the law is death, but the law of Christ is joy and peace in the Holy Ghost. Now 7th V. Here he calls the tables of stone the ministrations of death, "which glory was to be done away." How shall the ministrations of the Spirit be rather glorious? The tables were glorious for that which they were intended, but that glory was done away in Christ, and His perfect law of liberty.

Verse 9 calls it the ministrations of condemnation; this plainly shows that the whole work of the Seventh Day Adventists is built on condemnation.

Verse 13 says, "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." Could anything be plainer? "But their minds were blinded," for until this day remaineth the same veil (ten commandments) un-taken away in the reading of the Old Testament, "which veil is done away in Christ." The surprising thing is, that some who

claim to be living under Christ, are right back there under bondage with the Jews. The time is coming when Israel will turn to Christ. (15th V.) "Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

Those who are back there under the tables of stone, (ministrations of death) are not as far advanced as Israel will be, when they will turn to the Lord. Remember the Jews cannot turn to the Lord until they do this, and neither can anyone else.

Those who worship under the ministrations of death, have no claim on Jesus Christ, and never will have, until they turn to Him and drop the whole law of Moses and everything connected with it.

(17th V.) "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." Here is the whole issue; bondage under the tables of stone (ministrations of death) glorious liberty under the Lord Jesus Christ. I have heard people say that if you keep or obey the ten commandments, that was all that was necessary, and you would be

saved. No greater error was ever put out. If that is true (and it is not) then it would have been utter folly for Jesus Christ to leave the shining courts of glory where untold myriads of angels were singing His praises day and night, and come down to this sin cursed earth to suffer and bleed and die on the shameful cross, to open up a new and living way, by which we can get back to God.

I wish I had the power of an iron pen, to indelibly stamp it on every heart that there is no salvation outside of the blood of Christ, spilled on Calvary's tree for the sins of the whole world. There is no other way. There is no salvation in the law, or anything that pertains to it. How could there be any salvation in a dead thing whose very nature is death? But remember, those who claim salvation by the law, have none by Christ. This is a fixed and set law from which there is no appeal.

Many people who are not advents, claim that the Lord's Day observance is just as strict as was the law. A wonderful error. That puts you right back under

the same bondage. Remember the whole issue is bondage and liberty. Here the whole issue rests. A Christian is not bound by any set of rules as to what they may or may not do on the Lord's Day.

Christians are entirely guided by their conscience, and their conscience will not tell them to do wrong. Paul says (Gal. 5:18) "But if ye be led by the Spirit, ye are not under the law," also, the conclusion is, that those who are under the law are not led by the Spirit. One is just as reasonable as the other. "For this Agar is Mount Sinai," (v. 24, ch. 4) Agar is the bond woman, and Sarah is the free. Please read the whole book of Galatians. I have not space or time to refer to it all. It is so full of this. Mount Sinai represents bondage, and that is just exactly where the Advents stand.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (5:1.) This yoke of bondage is none other than the tables of stone, and the whole law of Moses. You can come to

no other conclusion. "For if righteousness came by the law, then Christ is dead in vain." The death and resurrection of Christ mean absolutely nothing to those who worship the Seventh Day Sabbath, regardless of what they may claim.

"And the law is not of faith." (3:12) (4:3.) Just as the sinner is under bondage of sin, so are those under the law under its bondage. Neither has any claim on Christ until they accept Him and forever renounce the law and sin and live for Christ. "If a man is circumcised, he is a debtor to do the whole law, but no more so than he who attempts to keep the Sabbath, which is an utter impossibility under our conditions. "If ye are under the law (Sabbath) ye are fallen from Grace." (5:4.)

In 5:13 Paul tells Christians what to do, "For brethren, ye have been called unto liberty; use not liberty for an occasion to the flesh, but by love serve one another." The Spirit of Christ is an unerring guide for every Christian. They need no other law. If people use their liberty for licentiousness, they are not

Christians and are not guided by the Spirit.

The Christian needs no "Thou shalt nots." He has no desire to steal, commit murder, adultery, or any of the other things in the catalog. The law of Christ, by which he is governed is so far superior to the law of Moses, that he does not need it. Be sure to read and study this wonderful book of Galatians, as well as Paul's other writings.

I will venture the assertion, without fear of successful contradiction, that there is not an Advent on earth that lives up to the requirement of the Sabbath. Why not? The reason is plain—simply because it is impossible to do it under our conditions. I do not blame them for not living up to it, but I do blame them for being inconsistent.

Go to Ex. 16:29, and we find this: "Abide ye every man in his place, let no man go out of his place on the seventh day." Please show me an Advent that obeys this. They go to church, travel around, and do other things that are strictly forbidden. If they break the law themselves, how can they expect others to keep

it?

In Ex. 31:3 we read, "Ye shall kindle no fire throughout your habitations on the Sabbath Day." Show me an Advent that obeys this. In Ex. 31:14-16, it says that whosoever doeth any work therein, shall surely be put to death. See also Ex. 35:2, and many other places. We find that this law was put into effect, in Num. 15:32-36, a man that gathered sticks on the Sabbath day was stoned to death. Now, what would the Advents do in such a case? Your brethren are just as liable to err as anyone. In case your brother broke the Sabbath, would you take him out and stone him to death? If not, you are breaking God's law. This was commanded by God Himself. If you do, you would be convicted as murderers by the law of the land, and no murderer hath eternal life abiding in him. Whatever you do, you are law-breakers; and remember, if you do one lick of work on the Sabbath, you are worthy of physical death. What a blessing it is that the Christian is not bound by such laws.

I hear people say, the

Christian Sabbath, there is no such thing as a Christian Sabbath. All we have under grace is the Lord's Day. The Sabbath was strictly a Jewish institution, and nothing else. It never was intended for the Christian, in any shape or form. If we keep one point of the law, we are debtors to do the whole law, so says Paul, which is an utter impossibility. Now the question is, if the Sabbath is abolished (which it is), what takes its place? Unquestionably the Lord's Day.

(Rev. 1:10) John says, "I was in the Spirit on the Lord's Day." Why? Why was he not in the Spirit on the Seventh Day? Simply because it was abolished. The Sabbath had no meaning to John, as he was not under law, but under grace.

The great reason for observing the Lord's Day as a day of worship, is because Christ arose on that day, triumphant over death, hell and the grave. The Sabbath is built on Mount Sinai; the Lord's Day on the resurrection of Jesus Christ from the dead.

The rising of Christ from the dead, by the almighty power of God is a million

fold more precious to me than the dead works of Mount Sinai. One is death; the other, life and peace, eternal life.

Peter says (I Pet. 2:13) "Submit yourselves to every ordinance of man for the Lord's sake." It is our duty as Christians to obey the laws of the land in which we live as long as they do not conflict with the laws of God.. Our nation has wisely decreed that the Lord's Day shall be our day of worship. The Bible teaches marriage, as a holy bond between husband and wife, but it lays down no rule how it is to be done. Why do we go to the state to obtain a marriage license, and then have some one to unite us, authorized by law? The Bible does not say so. It is simply by the authority of the state.

Rom. 13 says, "Let every soul be subject unto the higher powers," meaning earthly governments. Every person that refuses to worship on the day authorized by their government, is breaking the law of God.

By I Cor. 16:2 we see that the apostles and their followers observed the Lord's Day. Advents wish

to take the ten commandments, and discard the rest of the Mosiac law. I have never yet found any who can give any authority for doing this. There is none. Christ nailed the whole ceremonial law to his cross, and there it was abolished. See Col. 2:14.

Under the law they labored to get rest; under grace we labor because we have rest. A symbol of the eternal rest of the saints. Christ Himself broke the Sabbath, see Matt. 12. David also did, and was not condemned, see I Sam. 21:4-6.

The teaching that we must keep the law was the cause for the great Jerusalem council of Acts 15. Some taught that except ye keep the law of Moses, and be circumcised, ye cannot be saved; some are still teaching that.

If it is our duty to keep the Sabbath, then there is no reason why we should not be circumcised—they are both in the law of Moses. Where any man has authority to accept one and reject the other, is beyond me. "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

(11th v.) The fact is, there is no other way.

Those under the law must be saved by His grace just as we must now. The law has no salvation in it. Why did not the apostles approve of the teaching of the law? The reason is plain. They had passed from death unto life. Life and liberty abundant in Christ, as contrasted to the law of death.

I realize I have not nearly covered this subject, only touched here and there. I am thankful that I am living under the perfect law of liberty with Christ as its author. Not under an earthly priest, full of sin and death; but under the heavenly, eternal priest, even Jesus Christ our Lord. The priests of the law were removed by reason of death; but Christ is a priest continually, eternally. To this living eternal Priest I owe my every allegiance; but to the sinful, dying Levitical priesthood I owe none. Choose ye this day whom ye will serve, the law of death or the law of life, here and hereafter.

Hamburg, Ohio.

Where there is no vision,
the people perish.

DOING THE FATHER'S WILL

Sylvia Parker

When Christ came into the world, to bring us the plan of salvation whereby we might be saved, He came not to do His own will, but the will of the Father and was obedient in all things, even unto death.

The first step in carrying out the Father's will is recorded in Matt. 3:13-17, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him: and lo, a voice from heaven saying, This is My beloved Son in whom I am well pleased."

Here we find that it was God's plan that Jesus was

to be baptized of John. What for? Was it for the remission of sin? No, Jesus had no sin. But to fulfill all righteousness. Was the Father pleased in this? We all agree that He was. Now then, is He pleased with us when we say we do not need to be baptized to become a follower of his so as to inherit eternal life?

Go with me to Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These are Jesus' own words. Did He mean what He said? Yes, indeed. This was a part of the gospel His followers were commanded to preach and teach. But poor weak humanity will say, all we need to do is believe on the Lord Jesus Christ, and we shall be saved. Yes, we believe there is a God and Christ is His Son, but we do not want to accept any of His teachings or commands.

We do not need to wait until the great judgment day to know whether we are saved or not. "My words shall judge you in the last day." We already have condemnation resting upon us, if we obey not the teachings

of Christ.

What else did He command? Let us follow Jesus and His disciples to that upper room in Jerusalem, where He taught them the ordinance of feet washing. To be commemorated by His followers through the new dispensation. Read St. Jno. 13:1-17. How many people of today reject the teachings of feet washing. (A symbol of cleansing for the soul.) The Lord's Supper. Which is to point us forward to the time when Christ will call His bride to meet Him in the air, and then the marriage of the Lamb will take place, and He will gird Himself and serve us. The bread and wine, which represents His broken body and spilled blood.

What joy and happiness comes to us through obedience to these divine teachings of the Christ. "If ye know these things happy are ye if ye do them." Are we glorifying the Father when we disobey Him? Verily nay. Much could be said along this line of thought, but read Mark 9:2-7, especially the clause which comes direct from the Father, "This is My beloved Son, hear Him." Why

should we reject the teachings of Christ, when they come direct from the Father. Also read St. Jno. 12:44-50.

As Jesus was about to leave this world He spake these words unto His followers: (Matt. 28:19-20) "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Then, does it pay to do our Father's will? (Matt. 7:21) "Not every one that sayeth unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

To you who have not yet accepted Christ as their personal savior, search the scripture and see if these things be true. Do not be misled by false teachers, who reject the teachings of Christ, and lead men down to eternal punishment.

And to those who are witnessing for Christ, "Take heed unto thyself, and unto the doctrine, continue in

them: for in doing this thou shalt both save thyself, and them that hear thee."

R. 4, Kokomo, Ind.

FOUR KINDS OF HEARERS

Ethel Brubaker

We find in Christ's teaching in Mark 4:1-20, that there are four kind of hearers; and as we as Christ's followers are sowing the seed in which of the four kinds of soil is it falling? If the seed which we are sowing is not bringing sinners to repentance, is it of carelessness on our part as sowers or on the part of the hearers? According to Mark's gospel we have the hearers as follows:

I. The wayside.

The kind of soil spoken of in this case has been left unbroken and uncultivated; the seed could not get underneath the surface and therefore was devoured by the fowls that came along. So it is with the hearers of the word, their heart is unbroken and hard and is not fit soil to receive the gospel. In such a heart it penetrates not but lies loosely upon its surface. The gospel is not

given proper recognition by such hearts as is God's means of restoring them unto Himself. Because the evil one finds some way to snatch away the truth.

II. The Stony Ground.

This is not stones mixed with soil, but stones with a thin layer of soil on top. With such condition the seed springs up quickly and likewise scorches quickly because it has not depth of earth. So it is with the hearers whose hearts are lightly impressed, they receive the word with joy, but when afflictions or persecutions arise, for the word's sake immediately they are offended. Then Satan enters in and devours them; and they are no more living the Christian life.

III. The Thorny Ground.

In this case the ground is good but has thorns in it. The ground is mellow and has sufficient depth but has not been cleared of the thorns. Such people really hear the word of God, but the cares of this world and the deceitfulness of riches, the lusts of other things of the world enter in and they become unfruitful. There are many different thorny ground hearers of the word,

some of which we would like to make mention of.

First, those who are so immersed in worldliness, business and anxious cares, that the good seed cannot come to fruitage.

Second: Those who are rich. The anxious cares in business brings riches and the effects of riches is to blunt the spiritual preception of men and women, as we find in I Tim. 6:9-19.

Third: Again we have those running after the pleasures of this life. Many of the enjoyments of the world may be innocent within themselves, but they attract so much time and energy that Bible reading, deep meditation and prayer are crowded out. All these things are as thorns to living a Christian life.

IV. The Good Ground.

This ground is different from all the rest, it has nothing to molest. It is soft and mellow, deep and moist. Therefore it is capable of bringing forth good fruit. Some one hundred, some sixty and some thirty fold, as we have it recorded in Mark 4:20. This shows us that even the honest hearers of the word give forth fruits in

different degrees. In the measure that it keeps the heart free from worldliness; cares of riches, pleasure seeking, mote picking and backbitings so that more of the good seed can mature.

Which one of the four hearers are we? If we are one of the first three let us get busy and see if we can not raise our standard just a little higher each day as we travel the way that leads from earth to eternal glory. So let us as young and old that are trying to live the Christ like life be careful what kind of a life we live and the kind of light we show to the world that we do not keep sinners from repenting and discourage those that are already in the church to an extent that they turn back to the ways of sin. Kokomo, Ind.

It is an art to say the right thing at the right time, but far more difficult to leave unsaid the wrong thing at the tempting moment.

How can we show our thankfulness to God for what he hath given us?—By sharing these blessings with others.

FOOD FOR THOUGHT

H. R. Dickey

Some thoughts for meditation and also for your consideration.

We have before us a copy of the Minutes of the Brethren Annual Meeting held at Harrisonburgh, Va., June 11-13, 1889.

We notice in some of the queries of this meeting, sent in from various churches, things that stand out as monuments, or may we say as landmarks, which (permit us to say) have been removed, defaced, or otherwise (unwise we will say). So we will pass them on for your consideration.

First: "Will District meeting say whether it is right for sisters to wear riding habits?

"Sent to Annual meeting with the following answer:

"We would advise them to avoid superfluities, and to keep within the rules of the church in plainness and non-conformity to the world.

"Answer passed."

Second: "Should the carrying of gold watches be made cause for expulsion of members from the church?

"We consider that I Tim. 2:9; I Pet. 3:3, and Art. 7 of Annual meeting of 1864 is sufficiently clear against the carrying of gold watches to enforce discipline on subject."

On page 4 of same minutes we notice query No. 2.

"Is it right for members to work in tobacco factories, or to manufacture tobacco for use or for trade?"

Ans. "We advise that members as much as possible refrain from laboring in the tobacco business as employees in any way, according to Matt. 5:16; I Thess. 5:22."

(b) "Is it right for members to engage in tobacco traffic, either wholly or in connection with other merchandise?"

Ans. "We advise that members should not do so, according to Art. 11 of Minutes of Annual meeting of 1866."

(c) "Is it right for members to smoke, chew, or snuff tobacco in any form as a habit or pleasure?"

Ans. "It is wrong to use tobacco in any form with the single exception for medical or mechanical purposes, according to James

1:24; II Cor. 7:1, and therefore we strongly urge all our members to quit its use."

Page 4, query No. 22.

"Is it right for members of the church while attending meeting of other denominations, to rise when the request is made for all who are Christians to rise when the request is made for all who are Christians to rise to their feet?"

Ans. "Not right. See II John 10 and 11."

Ans.—"Passed."

Browning, Ill.

OBITUARY

William Richard Rash was born near Jennings Mill, N. C., July 10, 1854, and died at his home in Waterford, Calif., December 10, 1935, aged 81 years and 5 months.

He was the husband of Eliza Ann Wampler who departed this life in December 1933. He leaves to mourn his departure two sons, J. W. Rash of Waterford, Calif., and Jesse M. of Empire, Calif., three daughters, Mrs. Rebecca Brashears of Omack, Wash., Mrs. Ida Beal of Orville, Wash., and Mrs. O. W. Welch of Waterford, Calif., with whom he made his home the last five years. Two children preceded him in death.

He united with the church of his choice, the Church of The Brethren, in his early twenties. He was always a loyal and persistent mem-

ber and worker. In 1929 he and his good wife joined the Dunkard Brethren church. Bro. Rash was a wide awake deacon and served very efficiently in his office until health failed.

He had a paralytic stroke three years ago last September and was a constant sufferer the rest of his life, but bore his affliction with patience and cheerfulness. He was a regular attendant at our morning services until the last.

Funeral services were held in funeral chapel in Modesto, Calif., by Elder M. S. Peters assisted by Clyde Gammon of the Church of The Brethren. Text, "I have fought a good fight, I have finished my course, I have kept the faith." (II Tim. 4:7.)

Tho his form has gone from our midst, still his influence goes on forever.

Sister Ida E. Peters.

NEWS ITEMS

WEST FULTON, OHIO

On the evening of November 17th Bro. B. F. Lebo of Carlisle, Pa., came into our midst and began a series of meetings at this place which continued for two weeks.

These meetings were well attended and much enjoyed by all. Many attended who live from twenty to forty miles away.

We enjoyed a Thanksgiving service on November 28th with dinner at the church.

One more was added to our num-

ber by baptism which took place on the last day of the meetings.

We held our quarterly council December 14th with our Elder, Bro. Abram Miller in charge. Bro. Ira Butts read Rom. 12, and led in prayer.

The unfinished business was brought before the meeting, followed by the election of officers for the coming year.

Pray for the work of this place and that we might press onward.

Orpha Beck,
Wauseon, Ohio.

GREAT BEND, KANS.

The work is growing at this place. We were glad to have with us Bro. and Sister Reuben Ruppe on Sunday, December 15th for both morning and evening services. They have been making their home at McClave, Colo., but are on their way east for a trip at this time.

We have organized Sunday School with the writer as superintendent; Sister Olive Root, secretary; Bro. Moss Bible class teacher, and Sister Sadie Kesler teacher for the junior and primary classes.

We have preaching services twice each Lord's Day.

We extend an invitation to any of our brethren and sisters who might be passing this way to stop and worship with us.

May we have the prayers of all the faithful.

Wm. Root.

PLAIN VIEW

We, the members of the Plain View congregation, held our regular quarterly council meeting on

December 19th. This was the time to elect officers for the Sunday School and church. Not much business came before the meeting aside from the electing of officers.

Bro. Kreider was re-elected as Elder. We had a very pleasant and we trust, a profitable meeting.

In our last report we gave our membership numbering 24 which should have been given 27 instead.

Liretta Brower,
New Lebanon, Ohio.

ELDORADO, OHIO

The Eldorado congregation met in regular quarterly council December 14th.

Our Elder Bro. Lawrence Kreider read the third chapter of Titus.

Business was taken care of in an orderly manner. The same Sunday School officers and teachers were re-elected for another year.

We ask an interest in the prayers of the brotherhood for us at this place, that we may all live according to the Lord's divine will.

Pearl Troutwine.

OUR TRIP TO DISTRICT MEETING OF 4TH DISTRICT

Ida E. Peters

On Friday morning, November 8, 1935, we left our home in Waterford, Calif., to attend the District meeting which was held in the Wenatchee Wash., congregation, a distance of almost 1,000 miles from us. We arrived at Newberg, Ore., Sunday morning at 11 o'clock, just in time to enjoy church services with them, as their Sunday School was over. Though they be few in number they are very zealous and

full of the Holy Spirit and greatly interested in the Master's work. They need help in the ministry as their Elder, Bro. Harp is getting old and his health isn't very good.

We enjoyed three meetings with them, two on Sunday and one on Monday night, Bro. M. S. Peters preaching for them.

Tuesday morning, November 12th, we left Sister Amanda Van Dykes expecting to travel with Bro. P. E. Harlacher and family on to Wenatchee. We were somewhat disappointed to find their car had broken down the night before on their way home from church, and they would not be able to start until the following day, therefore we continued on our way alone, getting to Wenatchee Wednesday morning at 11 o'clock.

The Lord has been so very good to us, surely His blessings have been upon us all the way. We rested the remainder of the day.

We had preaching services on Thursday, Bro. M. S. Peters preaching at 10 a. m. and 7 p. m., and Bro. E. L. Withers at 3 p. m.

Friday morning we met at 7 a. m. for worship, then breakfast, after which the Elders met. District meeting followed in the afternoon. A wonderful spirit prevailed throughout the entire meeting.

On Saturday we had an all day meeting with love feast in the evening. Elder M. S. Peters officiated with twenty-six surrounding the Lord's tables.

Sunday morning we met for Sunday School and preaching. We also had services Sunday afternoon at 3 p. m. and Sunday evening. These were very spiritual meetings and we

all enjoyed the sweet fellowship of one another, and the communion of the Holy Spirit, and felt that truly it was good for us to be there. It seemed this was the best District meeting we have ever had, of course we felt the same way last fall when we were with the dear brethren at Newberg, Ore.

We were loathe to leave the place. Oh, how we do enjoy these mountain top experiences, but we cannot stay there always, we must go down in the valley again, and take our leave from those of like precious faith; others that are near and dear to us by the ties of nature, and journey homeward where we find new responsibilities, also temptations and trials of various kinds all along the way.

Thanks be to God who giveth us the victory, we have been built up and strengthened in the inner man, hence we go out with renewed courage in our Christian warfare, feeling that the command which God gave to Joshua when he was put in charge of leading the children of Israel on to Cannan, after Moses death, "God said be thou strong and very courageous: and He said I will be with you all the days of thy life." He would not fail him nor for sake him. (Josh. 1:5-7.) We have the same promise made to us by our blessed Christ, "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I command you, and lo, I am with you always, even unto the end of the world." Now doesn't that mean us? Then how careful we ought to be that we carry out this command, that we may be

permitted to enjoy this great promise, "I will be with you always, even unto the end of the world."

Waterford, Calif.

A MORNING CREED

When you wake in the morning you wash your body; why don't you wash your mind? You breakfast, putting food in your body to give you strength for the day; why don't you give your soul its breakfast? Therefore, learn this creed —better it if you can, and say it before your day begins:

1. I want this day to be a cheerful and successful one, so that I may come to my resting bed tonight glad and satisfied. To accomplish this I will plan my day intelligently.

2. As I know that happiness depends on me, my will and attitude of mind and not on events, I will adjust myself to whatever happens.

3. I will not worry. If a thing can be helped I will help it; if not, I will make the best of it.

4. I will keep all mental poisons out of my thought. I will especially resist and exclude fear, which weakens and unnerves me.

5. I will try not to allow myself to become angry.

6. I will resist pride.

7. I will try to affect pleasantly everyone with whom I am thrown in contact. I will try to make happiness as well as receive it.

8. I will believe in myself. I will allow nothing to make me doubt myself nor to create in me discouragement or despair.

9. I will not let myself despise any human being; and I will keep all contemptuous and condemnatory thoughts of anybody out of my mind: neither will I speak derogatory words.

10. I will keep my whole self in tune with positive, healthful and optimistic forces.

11. I will make my enforced intimacies as pleasant as possible; I will get along without friction or bickering, or strained relations with my family, my neighbors or business associates.

12. I will plan for at least a half hour's quiet, for reflection and for cultivating my own spirit.

13. I will be more honest, square and prompt than business requires; more

kind than charity requires; more loyal than friendship requires; more thoughtful than love requires.

14. I will do somebody a good turn that is not expected of me.

15. If any person does me wrong I will not bear him a grudge; I will try to forget it.

16. I will enjoy as heartily as I can what the day brings me, so that at night I may be able to say: "I have lived today, and have found life good."

—Selected.

The tree that is used for ship masts does not grow in hothouses, but on mountain tops and storm-swept plains.

Obedience respects the command of a superior. Love respects the kindness of a law giver.

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

To do a lot of little deeds
Each day;
To scatter sunshine all along
My way;
To be charitable in thought and all
I say;
To think of others when I kneel

To pray;
To seek God's will to know and
Then obey;
To have the faith of a little child
Always;
To give Thee first place in my heart
Dear Lord, I pray.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Luke 1:1-25.
- Jan. 12—Luke 1:26-56.
- Jan. 19—Luke 1:57-80.
- Jan. 26—Luke 2:1-39.
- Feb. 2—Luke 2:40-52.
- Feb. 9—Luke 3:1-38.
- Feb. 16—Luke 4:1-30.
- Feb. 23—Luke 4:31-44.
- Mar. 1—Luke 5:1-26.
- Mar. 8—Luke 5:27-39.
- Mar. 15—Luke 6:1-19.
- Mar. 22—Luke 6:20-36.
- Mar. 29—Luke 6:37-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—The Birth of Jesus Announced by Angels. Luke 2:8-20.
- Jan. 12—Jesus in the Temple. Luke 2:41-52.
- Jan. 19—Jesus Baptized in Jordan. Matt. 3:13-17.
- Jan. 26—Jesus Changes Water into Wine. John 2:1-12.
- Feb. 2—Jesus Cleanses the Temple. John 2:13-25.
- Feb. 9—Jesus Heals a Sick Boy. John 4:46-54.

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- Mar. 1—Jesus and the Leper. Mark 1:40-45.
- Mar. 8—Helping a Palsied Man to Jesus. Mark 2:1-12.
- Mar. 15—Jesus at the Pool on the Sabbath Day. John 5:1-16.
- Mar. 22—Jesus Choosing Twelve Helpers. Matt. 10:1-8.
- Mar. 29—Review. Jesus Our Example and Helper.

BIBLE MONITOR

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February 1, 1936

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice

OUR WATCHWORD: Go into all the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD

**"We Earnestly Contend
There is a God!"**

It seems strange that there should be contention on this point. In this age of enlightenment the human family with all its boasted culture and refinement has many in various walks of life who openly deny, and many others who question, the existence of a Supreme Being who has created all things and in whom "we live, and move, and have our being." In fact skepticism seems to be growing. It would be bad enough if this condition only prevailed among the ignorant or unlearned classes but it is a sad fact indeed that the stronghold of atheism is among the lettered and learned of our day. Accord-

ing to reliable reports a great many of the institutions of higher learning have gone atheistic and are advancing this theory with all their power and influence. Because of this fact we must contend earnestly for the truth in this matter.

An individual, a nation, a world without God is helpless indeed. With all the evidence that is given us proving the existence of God, we fail to see how any rational mind can question it. God has not left Himself without witness on the earth to all nations, kindreds and tongues even from the beginning of creation. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor

language where their voice is no heard. Their line has gone out through all the earth and their words to the end of the world. In them hath he set a tabernacle for the sun." (Ps. 19:1-4.)

The sun, moon, stars, the earth and all things therein, humanity the crowning glory of all creation, all evidence of a great God of the universe. This is a dependent universe, these things which we see about us far and near do not, can not exist of themselves, they all point to a great central power and force that controls and sustains. Man is recognized as the highest form of life in this world, being endowed with intelligence and abilities above all other creatures; yet we must all admit that there is a power higher than we are, for we have no control whatever over many of the things of nature. If we had no other evidence whatever than the things of nature which prove the existence of God we would have no ground for questioning the matter. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His

eternal power and Godhead; so that they are without excuse." (Rom. 1:20.)

Another matter proving the existence of a God is the "Bible," the book of God that testifies distinctly and repeatedly concerning Him, and gives us an accurate record of the creation of all things as well as a history of the generations of men from the beginning of time and the dealings that this God had with them. This great book continues to be the "best seller" of all the books in spite of the fact that men have tried to destroy it completely from off the earth. In this book we find prophecy and record of fulfillment of prophecy, one of the most convincing evidences that there is a God. The greatest of men cannot foretell future events, they cannot tell us definitely what the morrow shall bring forth; yet the prophets of old (considered ignorant men by the great educated leaders of this generation) moved by the spirit of God uttered prophecies which were fulfilled to the letter hundreds of years later on. This is argument that men cannot gainsay. Even historical

records of the human family outside of the Bible testify that these events did take place as prophesied.

One of the prophecies fulfilled so accurately was that concerning the coming of the Christ. His coming, His life, His teachings fulfilled that which had been revealed hundreds of years before. He declared with certainty that there was a God of the universe and proved it beyond a doubt by visibly manifesting some of the power of that God over the things of nature, miracles, which the greatest of men cannot perform. This is another proof that men cannot gainsay.

Again, the Bible contains many promises to men of all ages and generations; among these are those pertaining to regeneration. To be brief the promises are that upon certain conditions we can have remission of sins, that we can be "born again" and walk in newness of life. Many who have complied with the terms can testify that the promises have been realized in their own experience and many unbelievers will even testify that they have seen this transformation in the lives

of believers. This is an unerring proof that there is a God. If there were no God, if the Bible were not of God, complying with these terms would not result in a fulfillment of the promises. It is plainly evident that there is a greater power back of the Bible than man.

One has to wonder at the false reasoning of men against these infallible proofs, especially in this day of enlightenment. It is a well known fact that even the darkest of heathen recognize a Higher Power even though their knowledge of Him is very limited. The modern, educated, "intellectuals" in denying the existence of a Supreme Being, by so doing place themselves on a lower plane in this respect than the ignorant heathen.

With the proof we have of the existence of a God any man of intelligence ought to blush and hide his face for shame to even think otherwise.

Hear this great being testify for Himself, "I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me." (Isa. 45:5.) "I am Alpha and Omega, the be-

B I B L E M O N I T O R

West Milton, Ohio, Feb. 1, 1933

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giving and the end, the first and the last." (Rev. 22:13.)

How can any intelligent being be so arrogant as to gainsay it?

**THE HOUSE OF THE
LORD**

B. F. Masterson

It is said that man is eminently a religious being, he has within him feeling and sentiment which tends to awe and veneration. Wherever we become intimate with men's character we discover this truth. The

Indians have their religious rites and superstitious fears, the Hindus have their countless idols and forms of worship; the Egyptians deify almost every living thing. At Athens they erected countless altars and then one to the unknown God.

The knowledge of the true God was committed to Abraham and his seed and while the Gentiles were sunk in crime and darkness "that which may be known of God is manifest in them, for God hath shewed it unto them." (Rom. 1:19.)

Of the sincere and devoted worshippers of the true God, David was the chief. He said as for me, I will come into Thy house in the multitude of Thy mercy and in thy fear will I worship toward Thy holy temple. His object in coming to God's house was to worship the true God, to have sweet communion with Him. No doubt David had reference to the tabernacle which was erected by divine command which was God's dwelling place amongst His people and where He manifested His glory.

First, the people worshipped the true God in the tabernacle, then in the

temple, then in the synagogue, for convenience sake, but always turned their faces toward the temple when they prayed, which implied that the temple was superior to the synagogue, from the fact that it was the place where God dwelt and manifested His glory.

Some people seem to compare the church house to the temple, which is a mistake. The temple was a type of Jesus Christ, God dwelt in Him. "In this place is One greater than the temple." (Matt. 12:6.) "Destroy this temple." (Jno. 2:19.) It is also a type of the child of God. "Know ye not that ye are the temple of God." (Cor. 3:16.) "Ye are the temple of the living God." (II Cor. 6:16.)

The temple was also a type of the church. If so, nothing could be too fine and pure to embellish the temple to typify the purity of the church. Some seem to think that our churches should be decorated with fineries because the temple was of costly material, but it represents nothing but pride. "But the hour cometh and now is, when the true worshippers shall

worship the Father in spirit and in truth. God is a spirit, and they that worship Him must worship Him in spirit and in truth." (Jno. 4:2-4.)

Wherever there is the spirit of true devotion, where two or three are gathered together in His name there He is in the midst of them. The place of meeting the Lord and one another makes it so pleasing. It is what Paul was alluding to when he said, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph 2:6.) The German has it "heavenly realm" rather than plare, but even the place where the saints meet becomes sacred. David evidenced his affection for the place when he said, "As for me I will come into Thy house. The poet expressed the thought so beautifully:

"You may sing of the beauty
of mountains and dale,
Of the silvery streamlets
and flowers of the vale;
But the place most delightful
this earth can afford
Is the place of devotion, the
house of the Lord."

David had constant re-

gard for God's house, "I will come," not as a traveler or guest, but as to his home. "I was glad when they said unto me, let us go unto the house of the Lord," and his purpose was to worship, "I will worship." The worship then was largely superficial in types and shadows leading up to the New Testament worship which is intensely spiritual. Some seem to have lost sight of this fact and have pictures hanging in their churches which seems inconsistent with the true worship.

"In spirit and in truth," some worship the minister, some the service, and some themselves. "God is a spirit, and they that worship Him must worship him in spirit and in truth."

There are four things especially included in worship. The first is praise. "Praise ye the Lord, for it is good to sing praise unto our God." "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.)

Speaking to yourselves in psalms and hymns and

spiritual songs, singing and making melody in your heart to the Lord. (Eph. 5:19.) Singing is worship.

Paul being so precise in specifying what is worship along the line of praise, don't you think that if Paul would have considered it consistent to associate musical instruments with worship he would have mentioned it. It was not that the instruments were sacred, for worshippers of idols had plenty of them in their worship.

The second is prayer. It is natural for a child of God to pray, and there are some beautiful thoughts connected with prayer. David was seeking after, that he might dwell in the house of the Lord to behold the beauty of the Lord. (Ps. 27:4.) The burning of incense is a type of the prayers of the saints, which brings about a wonderful display in heaven, "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of the saints upon the golden altar which was before the throne. And the smoke of the incense, which

came with the prayers of the saints ascended up before God out of the angel's hand." (Rev. 8:3-4.)

David said, "Let my prayers be set forth before Thee as incense." I wonder if Paul did not think of this display in heaven in connection with the prayers of the saints when he said that the sisters should have their heads veiled when they pray, because of the angels?

Surely, when saints are gathered together in worship, the sisters should have their heads veiled and the brethren, their heads uncovered in such a heavenly realm.

David desired to dwell in the house of the Lord to inquire in His temple. Hence teaching is included in worship. There is always a demand for knowledge. He that hungers and thirsts for heavenly knowledge will be filled. It is the last command of Jesus to go and teach, teach. The best method to tell the story of the cross, with all patience and logsuffering. It can not be done by force, but by persuasion, it cannot be done by physical force. Christ never was out of the coast of the Mediterranean

Sea, but the influence of His teaching is felt throughout the world. Each learner is like a phonograph that registers and reproduces speech. The hearts are pliable like the disk which receives the impression and then reproduces the story of the cross, a wonderful influence for good.

Our forefathers were never out of Pennsylvania where the church first started in America, but their influence is felt from coast to cost; in India, China and Africa.

Meditation and communion with God is included in worship, where the mind is lifted up to God, and where our conversation is in heaven. (Phil. 3:20), "Blessed is the man, whose delight is in the law of the Lord, and in His law doth he meditate day and night." (Ps. 1:2.) David would cultivate the spirit of holy veneration, "And in thy fear will I worship," not lightly, not as a person going to a house of amusement or hall of science, or place of business, or a social gathering, but in seriousness with solemnity and awe. "Keep thy foot when thou goest to the house of

God." For the place where thou standest is holy ground.

In the spirit of expectation, "toward thy holy place." The place where thou dwellest between the angels over the mercy seat. We must look to the holiest place, which Christ the fore runner, has for us entered our Father's house. Look through Christ for pardon, mercy, grace, comfort and heaven at last.

Long Beach, Cal.
1250 E. 3rd St.

GRACE—WHAT IS IT?

J. A. Leckron

We find by investigating the meaning of the word "grace," that it is the love of God which is bestowed upon us either in favor, or time, and as we look at it now, He is merciful unto us all and favoring us by giving us a little more time in which to prepare to meet Him when the time comes for us to leave this world.

Paul says in II Cor. 12:9, "And He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I

rather glory in my infirmities, that the power of Christ may rest upon me." Here we find Paul complaining to a certain extent, and he prayed that the Lord would remove the thorn which he had in the flesh, whatever that was, but the Lord answered him in the words of the above verse, after Paul had prayed thrice to have the thorn removed. See II Cor. 12:8.

Paul was not the only one that had trouble and persecutions, for if we go back to Noah before the flood, and see how corrupt the people were, but Noah found grace in the eyes of the Lord. (Gen. 6:8.) And if you will turn to Gen. 18, you will learn that Abraham found grace in the eyes of the Lord, in that he saved Lot and others out of Sodom. Then why was it that Daniel was not destroyed by the lions in the den? It was because he found grace in the eyes of the Lord, and His grace was sufficient for him. And how about the three Hebrew children, why did they not burn up in the fiery furnace? It was because they always did the things that were pleasing in His sight, and hence His

grace was sufficient for them and saved them, while it destroyed those that put them into the furnace.

Now let's bring it down close home to each one of us in the day in which we are living, and ask whether God's grace is sufficient for us? Now in order to make His grace sufficient for us, we must conform our lives to His will, and do those things that are pleasing in His sight. If we say, yes we are Christians, and do not the things that Christ commands us to do, do you think His grace will be sufficient for us?

No, for He is a just God, and He will deal with us justly and He is no respecter of persons, so if we ever expect to be saved by His grace, we must do His will, and do it because we love to do it. It has been said that faith and reason were two words that were very far apart, and in a way they are, for if we have faith, we obey, but if we take reason, then we say, why? And that is the reason so many go wrong, they want to reason too much, and if not very careful they reason the good away, but if we have faith, the genuine, then we will

not ask why. May we all appreciate the depth, and the riches of His grace as we grow older in His service is the prayer of your unworthy servant.

Greentown, Ind.

DISOBEDIENCE

E. L. Beery

Hear, therefore, O Israel, and observe to do it, that it may be well with thee, and that ye many increase mightily as the Lord God of thy fathers has promised thee in the land that floweth with milk and honey.

Moses here is exhorting the children of Israel to hear God. Moses was a mouthpiece of God even from the time He spoke to Moses, out of the burning bush.

The word says, "And the Lord spake unto Moses," time and time again we hear these words and surely God must have seen something in Moses that met with His favor, something that he could rely on.

In our last quarter's Sunday School lessons we have the latter part of Moses life. In Deuteronomy Moses re-

views the journeying of the children of Israel and calls attention to God's faithfulness, and His protection in every step of their journey. The same keeping and saving power he gives us through His word, and it is a great privilege to have, if we lay hold of the opportunity.

He also reminded them that their raiment was not old upon them, neither did their feet swell these forty years. Even if the children of Israel thought they were taken out into the wilderness to die, God in His mercy always provided a way, even if that way looked dark. Moses also shows the children of Israel the danger of prosperity. They were to be taken to a land of brooks of water, lands of wheat and barley, vines and fig trees, and pomegranates; a land of oil olives and honey, everything that a person could want, also great cities which thou buildest not, and houses full of good things, which thou filledst not, and wells digged, which thou diggedst not, winegords and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then He says, "Thou shalt

not forget the Lord thy God, which brought thee out of the land of Egypt."

I believe that each and everyone of us in this generation have forgotten the protection and blessings that the Lord has given us, from the earliest existence of life up to this time. Who do we give credit for our protection and prosperity? As we follow Moses, we find that time and again the children of Israel were disobedient, and caused Him much sorrow.

You remember when the children of Israel were thirsty, how God had told Moses to smite the rock once and water should come forth out of the rock. Moses disobeyed and because of this he was not allowed to spend the remaining days of his life in the promised land. Realizing this he asked God's blessing and divine support upon the children of Israel.

The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee. (Deut. 33:27.)

This finds Moses ascending the mountain from which he never re-

turned. This ends the life of a man chosen of God to be a leader the whole journey through, only to be left just outside in the end. I wonder if we as a people might be causing our Elders and those that have rule over us, as much sorrow and disappointments as the children of Israel did Moses?

Let us think on these things with the end of our journey in view.

Union, Ohio.

THE CROSS OF CHRIST AND THE CHRISTMAS TREE

Ida M. Helm

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree." (Gal. 3:13.)

The curse was the condemnation pronounced by the law upon sin. Jesus the sinless one submitted to the shame of being crucified. The law declared that any one who died a criminal's death upon a cross was accursed. Jesus hung on the accursed tree, the emblem of suffering and shame. He

became what we were, a curse. The curse had to be removed from the heathen as well as the Jew. The ransom price He paid was His own precious blood. He bore the whole sin of Adam's race. Christ's death availed to ransom men from the curse of the law.

God for Christ's sake then bestowed the blessings of the Spirit on all who put their trust in His Son and accepted His plan of salvation and seek to live in union with Him.

The Christmas tree originated amidst heathen rites and human sacrifice to the God Thor. It smacks of Santa Claus, frivolity, frolic and fun. If we make it a symbol of salvation it stands between the people and God, the mind is centered more on the tree than on the One that purchased our salvation at infinite cost.

When Jesus hung on the rugged tree of the cross it was an accursed thing, despised and dreaded by everyone. His atoning death glorified the cross.

The Christmas tree is highly esteemed among men. It is embellished and adored by the rich and the poor.

Jeroboam set up golden calves and corrupted the worship of the people. He did not intend them for substitutes for God, but he intended they should be symbols of God. On the dedication day as Jeraboam was standing by the altar to burn incense according as he had devised of his own heart, there came a man of God and cried against the altar by the word of Jehovah. In anger Jeraboam put forth his hand to lay hold on the man of God, but God manifested His power, rent the altar of the calf and all the ashes poured forth. It was a sign of the displeasure of God.

Righteousness, holiness and love are attributes of God. There is no more blessed place to go on Christmas than to the church Jesus purchased with His own precious blood and worship Him in spirit and in truth. There is no sweeter story ever can be told than the story of Jesus, God's Son, who lived in heaven before He came to this world and took on Himself flesh and blood and the limitations and troubles of humanity that He might be able to bridge the awful

chasm between God and man, that He might reveal God to man and that through Jesus man might approach God and commune with Him. With His sinless blood He made atonement for men's sins.

Jesus hung on the cruel cross suffering untold anguish while the mid-day sun refused to shine and the Father turned His face in grief. Jesus never hung on a Christmas tree. He was the best gift ever given to man but He was not handed out to the people amidst mirth and fun.

When God told His people to wear blue fringes they said, "We don't want to wear blue fringes." When Jesus came and commanded people to not adorn their bodies they said, "Yes, but we want to adorn them and we will." How frivilous mankind is. Alas! Too many people today make the Christmas tree with its tinsel and show a symbol of salvation.

R. 2, Ashland, Ohio.

The most important part of you work is not how much you do, but how well you do it.

**CHRISTMAS OR CHRIST'S
BIRTHDAY**

Sylvia Vogelsong

Christmas and New Years being past, we are made to rejoice in the Free Gift in the salvation of our Lord and Savior Jesus Christ. How the Father looked down upon those of his creation and saw the awful degradation and sin it had fallen into, and could see no other way but that His only Son should leave the shining courts of glory, come down to earth, be born of a virgin, take upon Him the sins of the world. Yes, even endure the death of the cross that fallen humanity might be saved. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Then when we see how so many celebrate Christmas, our hearts are made to ache to see that those who profess Christ, are actually practicing just what the heathen did way back in Jermiah 10:2-4. "Thus saith the Lord, learn not the ways of the heathen,

and be not dismayed at the signs of heaven for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the workmen, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers that it move not," etc.

Learn not the ways of the heathen. Oh, how many socalled Christians are turning to the ways of the heathen, and even carrying their heathenism into the house of God, the place that has been dedicated to the Lord and where God is, and meets His children.

Let us with our spiritual minds picture what takes place when Jesus sees those of His, place such things before their children instead of teaching them of the wonderful event that took place and that for them, and all mankind.

Our hearts are made to rejoice that we as a church do not instill into our children's hearts the awful untruth of there being a Santa Claus. Now can we who are to be a separate people? We who teach nonconformity to the world and all its vain

and wicked customs, practice just what the world practices at Christmas time.

Verily no. Therefore let us let our lights shine as sheep of His pasture, be led by Christ the Good Shepherd that our children may follow in our foot prints and be led right into the sheep fold, and stand for Christ and His word even though we must stand alone, for one and God is victory, and if God be for us who can be against us? And as we journey through another year turn not to the right nor to the left but keep on the strait and narrow way with our eyes fixed on the prize, that awaits us at the end of the race.

(Matt. 7:14) "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." (Phil. 3:14) "This one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Mechanicsburg, Pa.

Don't publish your doubts —try, test, and go ahead.

BEWARE

Vernie Diehl

(Matt. 10) Beware of men, they mistreat, persecute, and even kill, but they can only kill the body not the soul. But if not aware and we follow after them they may cause us to lose our soul.

(Col. 2:8) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

(Matt. 7:15) "Beware of false prophets." (Luke 12) "Beware what we do in darkness or speak in darkness or speak in closets."

People are being deceived everywhere, they will try to make us believe a play, a pageant, banquet, picnic, etc., is worship, a sandwich will do for the Lord's supper. Is it pleasing to God? Feet washing, the prayer veil and the salutation was only meant for people when and where those things were written. Well, maybe heaven was only intended for those people too.

They will band together, work up sentiment, bring

the crowd out to "put things across" as they say. Beware this will all come to light.

I have known places where they put pianos in churches under the cover of night. The false prophet as well as the Godly person is known by their fruit. Let every Christian pray that we may live an open life.

Beware of the short Bible, "The university of Chicago has put out a short Bible which leaves out half of the New Testament and five-sixths of the Old" "The Short Bible," quoting from the Saturday Review of Literature, "will have a wide circulation among the new generation who know not Jehovah in the familiar record of the old time Bible."—W. S. Hottle.

I heard a minister say recently, "With all the camps, conferences, and what nots of today, the young people do not know the Bible as they did some years back."

(Matt. 16:6-12) Beware of the leaven (any influence that causes general change) of the doctrine of certain sects. The changes of today will surely leaven the whole lump, if not very careful.

May the Dunkard Brethren church keep steadfast and away from all worldliness.

(II Pet. 3) Beware lest we be led away and fall from steadfastness.

As we go through this old world looking for our Saviour's return, may we be found in peace, without spot, and blameless.

Nokesville, Va.

• • • • • • • • •
NEWS ITEMS
• • • • • • • • •

NEFFSVILLE, PA.

We, the Northern Lancaster county Dunkard Brethren, held our love feast at Lititz on October 20, with a good attendance. The morning meeting was opened by Bro. Oscar Matthias. The ministers throughout the day were Eld. Jacob A. Miller, Harry Smith, Bro. Benjamin Lebo from Mechanicsburg, Chas. Ness and Joseph Myers from Shrewsbury; Eld. T. C. Ecker and Arthur Rice from Maryland.

In the evening there were 50 surrounding the Lord's table with Elder T. C. Ecker officiating, although few in number we had a very pleasant meeting together. On November 16 we came together for a council meeting with an election held for a deacon. The lot fell on Bro. and Sister Harry Eberly. We also decided to withdraw our evening services during the

winter months. On November 16th we began a revival meeting with Eld. J. L. Myers of Loganville. Services continued for two weeks. One soul was added to our number by baptism.

On the evening of December 11th we met in the home of our Elder, A. G. Fahnestock for a business meeting, but regret to say that we had to disown one from our number, and our prayer is that he might correct himself and see his mistakes.

We are small in number and ask an interest in your prayers for us.

Susanna B. Johns.

NORTH LIBERTY, IND.

The Fairview congregation met in regular quartely council December 20th at 1 p. m., with Elder Emanuel Koones of the Plevna congregation in charge. Bro. Koones read the first chapter of John and made a few comments on same, then led us in prayer. The church and Sunday School officers were elected for the coming year.

Bro. Clarence Stump's time expired on the ministerial board and Bro. Stump was re-elected. Clerk, Bro. Clarence Stump; treasurer, M. S. Morris; correspondent and Monitor agent, M. S. Morris; chorister, Sister Clyde Miller.

Sunday School officers are: superintendent, Bro. Clyde Miller; secretary, Sister Lois Hiatt; Elder, D. W. Hostetler.

Our clerk not being present, Bro. Clarence Stump acted as substitute. The clerk's report was read and accepted.

Bro. Koones remained with us over Sunday and preached for us

Sunday morning, he used for his text the 23rd Psalm.

Our aged Sister Ira Mock, who has been very poorly for some time passed away a few weeks ago.

M. S. Morris,
R. 3, North Liberty, Ind.

PERU, IND.

The Midway church met in regular quarterly council December 14 to reorganize the work for 1936. The church again voted to retain Bro. Klepinger as Elder; Bro. Harold Frantz, superintendent; Sister Martha Frantz, correspondent and Bible Monitor agent.

Bro. Clarence Wolf's family have again moved in with us helping to increase the number and especially we are hoping for help in the work of the church.

We are again at the end of another year and find God has blessed us all beyond our deserving. Hoping we may all give Him better service in the future.

Our old people are able to be up if not out much, but Sister Klepinger is not so well again.

Martha Barnhart,
208 N. Water St.

GOSHEN, IND.

The Goshen church held their regular quarterly council December 21, 1935, with Elder J. P. Robbins in charge. Bro. A. J. Yontz read from Rom. 8, which was followed by prayer. Bro. Robbins gave some helpful admonitions after which he proceeded with the business.

Church and Sunday School

officers were elected. Because of Bro. Robbins' health and the distance from his home he preferred being relieved of the work at this place. Reluctantly the church granted his request with deep appreciation for the work he has rendered so faithfully. Bro. Peter Lorenz was chosen as elder here for the year 1936. Bro. J. W. Priser as Sunday School superintendent.

We pray the Lord will direct the work in such a way that it will prosper and bring much fruit to His name's honor and glory.

We have some sickness through the membership. Bro. Peter Huffman, minister, who had an operation in the late summer is not regaining his health as he had hoped, but has been suffering considerable, he was anointed last Sunday morning by Bro. Robbins and Bro. Yontz.

Sister A. J. Yontz.

ENGLEWOOD, OHIO

We met at this place for our regular quarterly council on December 28th. It was a very cold day but our membership was well represented in spite of the weather.

At this time officers and teachers for the coming year were chosen and the business was taken care of promptly and pleasantly.

Our interest and attendance at regular services is good and the work is moving along nicely.

We hope to do greater service for the Master as time goes on.

A. J. Brumbaugh, Clerk.

SWALLOW FALLS, MD.

On November 15th while en route

to Swallow Falls, Md., Eld. D. S. Flohr and wife and Bro. Charles Mellott stopped at the home of the writer and mother, and had services in the evening, which we enjoyed very much, as well as the neighbors who attended. It is very encouraging to two lone members when their Elder and wife and Brother leave their route and come nine miles to spend the night with us. We welcome all the brethren and sisters to our home.

On the 16th we went with them to Swallow Falls, Md., where he preached that evening and on Sunday morning it was decided that he preach the Thanksgiving sermon for the reason that some of the members wanted to attend the love feast at Waynesboro, Pa., on Thanksgiving Day. The gave us a spiritual and appropriate and much appreciated message for that day.

We have secured Bro. H. C. Bowser of Brookville, Ohio, to hold our series of meetings this coming summer, the time will be published later. We ask you all to remember our congregation at the throne of grace.

Martha G. Folk,
Fort Hill, Pa.

LOWER YORK COUNTY, PA.

The Lower York county congregation held the fall love feast Sunday, November 3rd, with all day services, beginning at 9 o'clock a.m. for Sunday School and preaching service at 10 o'clock. Our Elder J. L. Myers opened the service, reading from Heb. 3rd chapter, and led in prayer, after which Bro. Burnie Shriner of the Walnut Grove, Md., congregation preached

the morning sermon. His theme was "Christian Warfare," II Cor. 10:1-6, and he was followed by Bro. Joe H. Myers.

Over the noon hour other ministering brethren were dropping in, namely Eld. D. S. Flohr of Shady Grove, Pa., Eld. A. B. Rice, Frederick, Md., Eld. T. C. Ecker, Taneytown, Md., Elder Lewis B. Flohr, Vienna, Va., Eld. J. A. Miller, Mechanicsburg, Pa., and Eld. A. G. Farnestock, Brunnerville, Pa., and Bro. Paul Smith, Mechanicsburg, Pa. These brethren all took an active part in our services, Eld. Farnestock officiated.

We were glad for all the brethren and sisters that came in with us from the adjoining congregations. We were glad for those that came from West Virginia. God bless them all, and these occasions.

Chas. H. Ness, Cor.

OBITUARY

Bro. John Peter Holl was born September 24th, 1866 in Stark county, Ohio. He departed this life January 1, 1936 at the age of 69 years, 3 months and 7 days. We believe he had gone to enter into eternal life beyond.

On September 29, 1889 he was united in marriage with Alice Mohler. To this union were born four sons: Royal and Russell of North Canton, Ohio, Howard of Louisville, Ohio, and Willard of Columbus, Ohio, and three daughters: Ada Arehart of Mogadore, Ohio, Myrtle who died in infancy, and Stella Myers of North Canton, Ohio.

He accepted Jesus as his Savior

41 years ago, whom he loved and served to the end.

He leaves to mourn his departure a loving and faithful wife, six children, 15 grandchildren, four great grandchildren, four brothers, two sisters as well as a host of friends.

Funeral services were conducted in the Orion Dunkard Brethren church with Elder Theodore Myers officiating. Burial was in West Nimishillen cemetery.

Clarence Surbey, Cor.

MINISTERIAL LIST OF DUNKARD BRETHREN CHURCH

Andrews, Harry E., Empire, Cal., M.

Ahner, Jacob, 2726 Broadway, Ft. Wayne, Ind., M.

Beer, J. H., Denton, Md., E.

Bryant, J. E., Grand Junction, Colo., E.

Brown, J. D., Poplar, Mont., E.

Bowman, T. I., Port Republic, Va., M.

Bowser, H. C., Brookville, Ohio, R. 1, M.

Beery, L. W., Union, Ohio, E.

Bussear, Z. L., Freesoil, Mich., E.

Dickey, Howard, Astoria, Ill., M.

Ecker, T. C., Taneytown, Md., E.

Farnestock, A. G., Brunnerville, Pa., E.

Flohr, L. B., Vienna, Va., E.

Flohr, D. S., Shady Grove, Pa., E.

Flory, J. B., Jewell, Ohio, M.

Glick, J. D., Dayton, Va., E.

Gibble, Abraham, Myerstown, Pa., M.

Gilbert, Frank, Brethren, Mich., E.

Hoover, Blair, 341 Yosemite St., Modesto, Cal., M.

Harp, James, Newberb, Ore., E.

Harris, Otto, Antioch, W. Va., M.	M.
Helm, Martin, Ashland, Ohio, M.	Parker, Herbert, Brookville, Ohio,
Hawbaker, John M., Minburn, Ia., E.	M.
Hostetler, D. W., North Manches- ter, Ind., E.	Peters, M. S., Waterford, Cal., E.
Huffman, Peter, 726 Blane Ave., Elkhart, Ind., M.	Pratt, E. W., Wenatchee, Wash., R. 3, E.
Jamison, O. T., Quinter, Kan., M.	Petry, James F., Troy, Ohio, R. 1,
Kreider, Lawrence, Arcanum, Ohio, E.	M.
Kegerreies, Henry, Rummerfield, Pa., M.	Pease, Walter C., McClave, Colo., M.
Koones, Emanuel, Kokomo, Ind., E.	Peterd, J. G., Manson, Wash., M.
Kesler, B. E., Poplar Bluff, Mo., E.	Racer, J. A., Luray, Va., E.
Koch, D. P., Montpelier, Ohio, E.	Reece, E. J., Fairview, Mo., E.
Klepingier, D. P., Peru, Ind., E.	Reed, H. M., Copper Valley, Va., E.
Lind, A. H., Astoria, Ill., E.	Rice, Arthur, Frederick, Md., R.
Lorenz, Peter, Peru, Ind., R. 5, E.	3, E.
Lebo, Benjamin, Carlisle, Pa., R. 1, M.	Roesch, Marion A., McClave, Colo., E.
Lilligh, Henry, Decatur, Ill., 1530 N. Monroe St., E.	Royer, Roscho, Dallas Center, Ia., E.
Leatherman, Minor, Antioch, W. Va., E.	Root, J. A., Waterford, Cal., E.
Miller, Clyde J., Bryan, Ohio, M.	Root, Wm., Great Bend, Kan., M.
Miller, Joseph A., Wawaka, Ind., M.	Robbins, J. P., Potsdam, Ohio, E.
Mellott, Z. L., Oakland, Md., M.	Steele, D. B., Wenatchee, Wash., R. 2, E.
Morphew, Paul, Quinter, Kan., M.	Steele J. W., Wenatchee, Wash., 532 Methow St., E.
Myers, Theo., North Canton, Ohio, R. 7, E.	Steele, D. E., Wenatchee, Wash., R. 2, M.
Myers, J. L., Loganville, Pa., E.	Shank, Ray S., Mechanicsburg, Pa., 25 E. Cover St., M.
Myers, Jos. H., Glen Rock, Pa., M.	Smith, J. Harry, Mechanicsburg, Pa., R. 5, E.
Mathias, Oscar, Hummelstown, Pa., M.	Smith, Paul, Mechanicsburg, R. 5, M.
Miller, Abraham, Alvordton, Ohio, E.	Shriner, Bernie, Littletown, Md., M.
Miller, Jacob A., Mechanicsburg, Pa., R. 2, E.	Shaffer, Dewey, Kerins, W. Va., M.
Mallow Owen, Brood, W. Va., M.	Sponseller, John, Sherwood, Ohio, E.
Moss, L. I., Great Bend, Kans., E.	Stayer, O. L., Vienna, Va., E.
Mosser, Henry, Oakland, Md., M.	St. John, Clyde, Bryan, Ohio, M.
Ness, Charles H., Dallastown, Pa., R. 1, M.	Surbey Howard, North Canton, Ohio, M.
Obrien, Charles, Antioch, W. Va.,	Withers, E. L., Pendleton, Ore., M.

Yontz, A. J., 1201 Chicago Ave.,
Goshen, Ind., M.

THE REFINER'S FIRE

He sat by a furnace of seven fold heat,
As He watched by the precious ore,
And closer He bent with searching gaze,
As He heated it more and more.
He knew He had ore that could stand the test,
And He wanted the finest gold To mould as a crown for the King to wear,
Set with gems of price untold.
So He laid our gold in the burning fire,
Tho' we fain would say Him, "Nay;"
And watched the dross that we had not seen,
As it melted and passed away.
And the fire brighter and yet more bright,
But our eyes were dim with tears;
We saw but the fire—not the Master's hand,
And questioned with anxious fears.
Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.
Can we think it pleases His loving heart,
To cause us a moment's pain?
Oh, no! But He sees thru the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure;
And His gold did not suffer a bit more heat
Than was needed to make it pure.
—Selected.

WHY GO TO CHURCH?

Some go to church just for a walk,
Some go there to laugh and talk;
Some go there to show their clothes,
Some go there to meet their beaux.
Some go there to meet a friend,
Some go there the time to spend,
Some go there to advertise;
Some go there to criticise.
Some go there to see the preacher,
Some go there to tease the teacher;
Some go there just for a ride,
Some go there their sins to hide;
Some go there to sleep and nod;
Some, how few, to worship God.

Selected, Vernie Diehl.

NOTICE

Sunday School lesson leaflets free.
Those who order may pay postage.
Order now.

OUR HEAVENLY KINGDOM

D. M. Click

"I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."
(Luke 22:29-30.)

What a grand and glorious supper that will be, when we shall all meet around the table of our Lord and Master Jesus Christ in that heavenly kingdom. There where separation and sad partings will never come.

It is our Father's good pleasure to give us that glorious kingdom. Therefore, dear brethren and sisters let us all be true and faithful while in our service here in this sinful and unfriendly world. If we will earnestly pray to Jesus, He will preserve us unto His heavenly kingdom, all power is committed unto Him, and He will preserve us unto His Father's kingdom.

While our dear Saviour was here on His mission trying to seek and save the lost, He said, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." We can feel sure that there will be an abundant entrance into our dear Lord and Master's heavenly kingdom.

Jesus said, "In My Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you."

And If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." Dear loved ones are we all looking forward unto that glorious time, and every day praying earnestly that the dear Heavenly Father will soon send our Lord and Master to gather all His faithful servants into that beautiful home of the soul.

ETERNAL LIFE

Anna Flora

This is what we all hope for, yet few are striving to attain unto it.

(Matt. 7:13-14) "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in there at. Because strait is the gate and narrow the way that leadeth unto life, and few there be that find it."

Many enter the broad way where life is pleasant, all is joy and happiness for awhile. They have their amusement and plays. They never give a thought to the life to follow.

What is the result? They

go from one thing to another, getting father from God each day, yet without fear. Some say He is too merciful to punish people, yet He will not always strive with man.

In one place Christ said, "He that is ashamed of Me and My word, of him will I also be ashamed." Strait is the gate and narrow is the way. Why? Because we have to make an effort to enter. We must sacrifice our own carnal desires. In helping our fellow men we help ourselves. We cannot serve God without helping our neighbor. Christ when He was here didn't do His own will, but the will of Him that sent Him.

(John 3:16) 'For God so loved the world that He gave His only begotten Son that whosoever believeth on him should not perish but have everlasting life.' God loved this old sinful world so much that He sent His only Son to suffer, bleed and die upon the cross that we might live. He came and led the way that if we follow we shall enter the strait gate and walk upon the narrow way and so find life eternal where we shall ever

be with the Lord.

Quinter, Kans.

TO THOSE THAT MOURN

My heart goes out to those in sorrow. Sorrow comes to us all some time or other. Every person, I believe, that has a heart of love for his fellows, has felt at times sorrow in the behalf of others. But only those that have gone through a great sorrow can fully sympathize with those that mourn. There was a time when I saw a mother mourn the loss of a child, and I thought I was sorry and wished I could help her. I was sorry for her, but not to the fullest extent for I had never known such a loss.

A young wife lays her husband to rest and I again am sorry. But I know now that my sorrow was nothing compared to that of my young friend. But now I feel that I can whole heartedly sympathize with almost any case of sorrow for I too have known the depth of sorrow it seems. Sorrow that comes so suddenly and so unexpected upon us, that takes hold of you as a mighty storm, too

deep and heavy for tears. Have you known such? To those that have, I extend my hand in heart-felt sympathy. A warm hand clasp can mean so much. Yes, I have had many, and many folks have expressed sympathy in words, but along comes one who does not say "I'm so sorry," or "You have my sympathy," only a clasp of my hand in the two of his and somehow you know that here is one who is truly in sympathy with you.

The day is past, we have taken the last look at the beloved face we had known all our lives, the last word is said, the grave is closed and we return home only to feel afresh the absence of our loved one. Soon the friends who have so lately said they were sorry have gone to their homes and we are left alone. Oh friends don't forget this sympathy with the passing of the day. James says, "Visit," (Jas. 1:27). And mark this, those that have been truly sorry for you will come back. This brother of whom I spoke before, did. Not once, but still again and I thank God for it.

We wonder why such sorrow is sent to us. We

don't understand. God may come and take to Himself the babe from its mother's arms and the husband from the side of the young wife, but when a father, grey of hair, who has reached the height of three score and ten takes his life with his own hand, we don't understand. Our hearts cry out in agony, fear and doubt.

But who is like unto our God? He knows all, what a comfort. Some may rebel against Him for allowing such sorrow to be their lot, but to whom will you go? Beside Him there is no comfort or hope. Who can help or strengthen but the Father?

While we so much look to our friends here for comfort and feel it in their hand clasp, yet there still is another "Friend that sticketh closer than a brother." (Prov. 18:24.) Give Him your hand and He says He will help, (Isa. 41:13.)

Who could bear such burdens of sorrow if it were not for the knowledge that the Father is by us strengthening and comforting. He knows all and He says, "Cast all your care upon Him for He careth for you." (I Pet. 5:7.) Such a blessed

thought. Yes our hearts are still heavy, our bodys shaken and weary, our eyes often brim with tears, but the Lord knows and cares. Blessed be the name of the Lord.

R. S.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Luke 1:1-25.
- Jan. 12—Luke 1:26-56.
- Jan. 19—Luke 1:57-80.
- Jan. 26—Luke 2:1-39.
- Feb. 2—Luke 2:40-52.
- Feb. 9—Luke 3:1-38.
- Feb. 16—Luke 4:1-30.
- Feb. 23—Luke 4:31-44.
- Mar. 1—Luke 5:1-26.
- Mar. 8—Luke 5:27-39.
- Mar. 15—Luke 6:1-19.
- Mar. 22—Luke 6:20-36.
- Mar. 29—Luke 6:37-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—The Birth of Jesus Announced by Angels. Luke 2:8-20.
- Jan. 12—Jesus in the Temple. Luke 2:41-52.
- Jan. 19—Jesus Baptized in Jordan. Matt. 3:13-17.
- Jan. 26—Jesus Changes Water into Wine. John 2:1-12.
- Feb. 2—Jesus Cleanses the Temple. John 2:13-25.
- Feb. 9—Jesus Heals a Sick Boy. John 4:46-54.

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- Feb. 16—Jesus Helps Peter Catch Fish. Luke 5:1-11.
- Feb. 23—Jesus Healing the Sick. Matt. 8:14-17.
- Mar. 1—Jesus and the Leper. Mark 1:40-45.
- Mar. 8—Helping a Palsied Man to Jesus. Mark 2:1-12.
- Mar. 15—Jesus at the Pool on the Sabbath Day. John 5:1-16.
- Mar. 22—Jesus Choosing Twelve Helpers. Matt. 10:1-8.
- Mar. 29—Review. Jesus Our Example and Helper.

BIBLE MONITOR

VOL. XIV

February 15, 1936

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRIST

We Earnestly Contend That
Christ is the Son
of God

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We insist that the evidence proving His divinity is so strong that there is no room for doubt. The facts connected with His birth, life, death, resurrection and ascension prove definitely that He was the Son of God.

If we had nothing more, the fulfillment of prophecy in connection with His coming, life and mission on earth, should convince any intelligent person of His divinity.

At the age of twelve He was found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. "And all that heard Him were astonished at His understanding and answers." It is evident from this that there was something extraordinary about Him, even as a child. In due time He came to the river Jordan where John was preaching repentance and baptizing, and was baptized of John. Here a miraculous thing took place, "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son; in Thee I am well pleased." (Luke 3.) Here God Himself testified audibly of the divinity of Jesus the Christ. Again, on the mountain top when

Jesus was transfigured: "And His face did shine as the sun, and his raiment was white as the light," the voice out of the cloud that overshadowed them declared, "This is My beloved Son, in whom I am well pleased; hear ye Him." (Matt. 17.)

Another point indicating the divinity of Christ was, His ability to read the thoughts in the minds of men and women and speak definitely of past events and experiences in the lives of those who were apparent strangers to Him.

His many miracles show conclusively that He was divine. What power save that of God alone could make the blind to see, the deaf to hear, heal the lepers, cure the sick, deformed and afflicted, and raise the dead to life again? The fig tree withered at His rebuke, the wind and waves obeyed His voice. This power over nature and the elements is of God the Divine. His conversation was from above. "The officers answered, never man spake like this man." (Jno. 7:46.)

The influence that His life and teachings has had upon this old world is

enough to prove that the power of God is back of it. With only a few years in the active ministry He was able to establish in the hearts of men a kingdom which all of the forces of the evil one through all the ages have never been able to destroy.

At His crucifixion we have the manifestation of divine power. "The veil of the temple was rent; the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many . . . and there was darkness over all the earth until the ninth hour." These miraculous events indicate that divine power was at work.

His resurrection should be sufficient proof of His divinity. No being possessing anything short of divine power could perform such a wonderful feat. That He was put to death and sealed in the tomb it is certain; that He came forth alive again is equally certain, for "He shewed Himself alive after His passion by many infallible proofs, being

seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

His ability to appear and disappear to the sight of the human eye goes to prove His divinity. At different times He showed himself to the disciples and then suddenly would vanish out of their sight.

At the last, He was taken up and a cloud received Him out of the sight of the disciples as another proof of His divinity.

After meditating upon the many evidences of the divinity of Christ we can only declare with the centurion and they that were with Him at the crucifixion, "Truly this was the Son of God." (Matt. 28:54.) How can any intelligent being question it?

We have only noticed a few of the many facts proving his divinity. "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:30-31.)

NOTICE

The mailing list has now been reprinted and we have tried to make all due corrections. Should you notice a mistake in the dating on the wrapper of your Monitor please notify us at once. Look at the date on your Monitor wrapper occasionally and renew promptly if possible.

Quite a few delinquents have been marked off and we hope that all such will renew shortly.

We find our manuscript files running low and we urge all our contributors to spend some of these cold wintry days writing some good articles for the Monitor. We would like to get a good supply of material on hand for the summer months when most of us do not have so much time to write. It is important that we have your cooperation along this line so that the Monitor can fulfill its mission. Some of our contributors are being called to the other shore as we go along and we need others to fill the ranks as they drop out. We just heard recently that

B I B L E M O N I T O R

West Milton, Ohio, February 15, 1936

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

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L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnerville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

Bro. J. F. Britton of Vienna, Va., has been called home. He has been a faithful supporter of the Monitor for many years—may the Lord reward him graciously.

In writing for publication in the Monitor please write on but one side of the sheet, write plainly and preferably with ink. A little care on your part lessens our work considerably.

Write for, work for, pray for, and boost the Monitor.
—Editor.

THE SUFFERING SAVIOR

Ida M. Helm

"With His stripes we are healed." (Isaiah 53:5.)

Salvation is the priceless blessing brought to us by God's Son Jesus Christ, the Lamb without price. "He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearer is dumb, so He opened not His mouth." (Isa. 53:7.)

The sacrifice was made without murmur, silently, submitting all to God Jesus went voluntarily to death on the cross. He came in meekness and love but when the people saw Him their judgment was, "There is no beauty that we should desire Him." He was serious, earnest, He was a man of sorrow, He was acquainted with grief. He was a sinless man living in close contact with a fallen and sinful world. A world in arms against God. There was an impassable chasm between God and man. Jesus came to bridge the chasm and make it possible for lost man

to return to the God from which sin separated him. It was a narrow, sin-scorched way over which our Lord went, yet the joy of heaven and the peace such as this world can never give went with Him. The world wanted mirth and amusement and supremacy and worldly power. They wanted an earthly king to reign over them, so "He came unto His own," but not in the way they wanted Him to come, "And His own received Him not."

"Strait is the gate and narrow the way" that Jesus points out to us that leads to life. It is the only way, but He has made the entering in at the gate and the way in which we must walk so simple that all the world may enter. It is the way of humility and love. But the world opposed His plans, they perverted His words, they ridiculed Him, but no opposition of sinners, no persecution ever turned Him from the way of righteousness; no expression of scorn ever caused Him to deviate for one moment from the way He knew was right; the way from which only the proud and scornful and rebellious are ex-

cluded because they refuse to enter and walk in the way Jesus marked out.

The Jews brought Him to trial. Behold!

Jesus is before the Sanhedrin brought,
He for whom they long had sought;
He submissively yields to
His foes the place
Where in vain they strive to
bring Him into disgrace.

If we do not love Him and enter and walk in the way He led, the way of the water and the blood and self-denial, it is our loss not His. He is blessed for ever more though we live far from Him. Each one of us must choose for himself. It was His sorrow, His acquaintance with grief that was to draw men to Him. His sorrow was for others, He bore my sin and yours. "The Lord hath laid on Him the iniquity of us all." Woe unto us if in the day in which Christ comes to us and asks us to choose Him we see nothing desirable in Him.

Remember it was our sins for which Christ paid the penalty, He bore all that was contrary to God's holiness.

ness. It was our rebellion not His, that merited punishment. But lo! "Jesus is standing in Pilate's hall, Friendless, forsaken, betrayed by all; Harken what meaneth this sudden call, What will you do with Jesus?"

Both Jew and Gentile are guilty of spurning Christ and putting Him to death. In days of sorrow and anguish with every step we find traces of Jesus, our best friend, on our gloomy pathway. If we listen we can hear His voice calling to us "Come unto Me all ye that labor and are heavy laden and I will give you rest." He has passed through every affliction through which we must pass. His love for us has surmounted every obstacle that would hinder our walk in the way of life. He not only shared our sorrows, He redeemed our sins.

Hebrews 12:3 says, "Consider Him that endured such contradiction of sinners against Himself." It was not sin, it was sinners that contradicted Him, and in so doing they sinned against

themselves. They made Him a laughing stock, they mocked Him, they spit on Him, they slapped Him in the face, they scourged Him, crowned Him with thorns, then exposed His marred visage and terrible wounds to the rude gaze of the unsympathetic, cruel multitude, who came and jeered and taunted Him till the Father turned His face from Him in grief and the sun refused to shine. Alas! What contradiction!

Am I on His side? Have I suffered with Him? If I have not, am I His?

It was a blessed day for the human race when God's Son entered into full communion with its summering and made Himself partaker of its destiny. He stands as our substitute and shields us in the midst of the stripe with sin, and the stripes and wounds we deserved have fallen on him. With His stripes we are healed.

"Oh, Thou wast crowned with thorns that I might wear
A crown of glory fair;
Wounded for my transgressions, sore,
That I might sin no more.
For the revilings and a
mocking throng,

For me the angle song.
 For Thee the power, the
 hiding of God's face,
 Sorrows of hell and bitterest
 death for Thee,
 And heaven and everlasting
 life for me."

We can not be His
 followers unless we have
 heart-felt gratitude to Him.
 And we can not have heart-
 felt gratitude to Him unless
 we have heart-felt con-
 sciousness of what He suf-
 fered for us. We can not be
 His own unless we choose
 Him on the terms of the
 gospel.

R. 2, Ashland, Ohio.

**IDEALS, ENERGY,
 PERSISTENCE**

B. F. Masterson

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto these things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.)

Each of us has but one life to live. I think of a circumstance that I read 27

years ago and used it to illustrate the condition of man, in a sermon I then preached on the three principles named above.

When Gen. Garibaldi sailed from Genova in 1869 to deliver Sicily from its oppressors, he took with him a thousand volunteers; they landed at Marsala, almost in the face of the Neapolitan fleet, when the commander of the Marsala saw the two steamers he gave immediate orders to destroy them. Garabaldi having landed his men, looked with indifference, almost with pleasure upon their destruction, he said, "Our retreat is cut off, we have no hope but in going forward, it is death or victory." So every day as it passes destroys itself, cutting off retreat.

Also notice that the main question about our life is not what we think of it, but what God thinks of it. So then really there can be no more important question. How may I make the most of my life? Our scripture brings before us the example of one who did make the utmost of his life. The life of Paul was urgent with the three principles with-

which a noble life is impossible, "Ideals," "Energy," "Persistence."

Think of these three principles as illustrated in the noble life of Paul.

Some writer said, "The ideal is to be attained by selecting and assembling in one whole the beauties and prfection which are usually seen in different individuals so as to form a type or model."

All this we can attain to by studying the life of Jesus the Christ. Such a standard of excellency we can find in none other. You know everything must be the outcome of an inner conception, if it come to anything at all. Anything that is made has thought back of it and is the fruit of the mind. What is a beautiful mansion but the form and shape of an idea? So a true life is the expression of the true ideal life.

If you would have an advancing life you must have steadily advancing ideals. In the case of Paul he had not attained to the highest possible ideal, but was pressing toward it.

"The Mark," this is the highest possible ideal and will bring the prize, as a matter of couses. But the

ideal will not amount to much unless backed up by energy. To illustrate, the man who did his farming behind the stove had splendid ideas how to farm, but he never would put them into practice. His neighbors would borrow his ideas and would make a success by putting them into practice, and he was known as the lazy farmer.

Paul's life was full of energy, what a tension, how it strains and sounds in our text? Reaching forth, "I press," what a pressure in service; what a strenuous life ours should be in Christ's service?

When I compare my career in the ministry with Paul's I am left so far in the shade. Although of limited means, working by the day for a living and building up sermons at night, delivering them on Sunday, without any stipulated salary, but no comparison to Paul's experience. He said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

Energy toward ideals implies decision. To illustrate, an assayist needs a balance in his business that is so

sensitive that it will turn by the smallest fraction of a grain. One that combines sensitiveness with decision, if no decision it keeps on quivering from one side to the other for fifteen minutes before it settles—time is too precious to keep quivering when a decision is demanded, must be in a condition to act quickly, not halting between two opinions. One must be versed in the Bible to fit himself to give a reason for being a servant of the Master.

Energy towards ideals implies singleness of purpose. "This one thing I do." Paul's whole aim was to please his Master. "No servant can serve two masters, ye cannot serve God and Mammon."

Energy towards ideals implies the casting away of hinderances. "Forgetting those things which are behind, and reaching forth unto those things which are before." Our hindrances are not som much before as in the past. We keep thinking of the mean things that people did to us, and worry about the mean things that we have done, but must refuse to be dis-

couraged, and forgive and forget. I made up my mind that the devil cannot beat me out of the prize in that way. The Master said, "My grace is sufficient for thee." Were it not for the grace of God I would be the most miserable,

It requires energy to reach forth, to press toward the "Mark," the Ideal life. Remember the prize is on the other side of the mark. It is heaven. It means development of character, more like Jesus, growing in grace and in the knowledge of our Lord. Refusing of distraction. "The one thing." Nothing shines so bright, nothing so beautiful as the Christ life, that nothing should draw me away from Christ. But the allurement of the world, worldly associations, sinful amusement, rich possessions are all too mean and low, too insignificant, but will distract if not on the alert.

The story goes that a man on horseback met a man on foot. The conversation run along the line of distraction, the one in the saddle said that he was bothered with distraction, the one afoot said he was not. The other one said if you will say the

Lord's prayer without distraction I will give you this horse. He began, "Our Father—does the saddle and bridle go with it?" It is needless to say that he did not get the horse.

The last but not the least is persistence. "This one thing I do." He means to say I keep on doing, not doing. Study the Bible. In pulls the heavy load. Do not become weary in well doing. Stead the Bible. In the Roman letter, first teaching us that we are sinners and need to be converted, then the training of ideals from the 12 chapter to the end of the 15th.

The Holy Ghost will give you energy, God will help you; if you want the training real bad you will get it.

To work is the greatest blessing. Carlyle said, If you have anything in the world to do, do it.

Someone said, The grand essentials of life are something to do, something to love, something to hope for.

"Work" is Christ's password, "And to every man his work." (Mark 13:34.)

The worst thing that can be said about a church is that she is luke warm. It makes Christ sick, "So then

because thou art lukewarm and neither cold nor hot, I will spew thee out of My mouth." (Rev. 3:16.)

1250 E. 3rd St.
Long Beach, Cal.

NAME

J. E. Bryant

Shakespear has asked what is in a name, and immediately asserted that a rose by any other name would be just as sweet.

A study of the Bible leads me to think that there was something in a name, that the name given was not an accident; thus, Adam is so named, "red earth" because of the color of the ground from which he was formed. As Josephus says, "The man was called Adam which in the Hebrew tongue signifies "one that is red" because he was formed out of red earth. compounded together, for of that kind is virgin and true earth."

The first woman was named Eve, because it means "the mother of all living." And so, cain, a possession. Terah called one of his sons Abram, probably desiring that he should

become an "exalted father."

Before he became a father Jehovah called him out of his native land. It seems that Terah with his family left the land of Ur and dwelt at Haran until Terah died. At the age of seventy-five Abram, with his wife, Sarah and his nephew Lot, left Haran, not knowing whither he went, and went into the land of Canaan. At the age of eighty-six he became the father of Ishmael. Rich, though he was, it is left for the reader to say whether in this, the son of a slave woman, Terah's ambition was fulfilled in his son Abram, being an "exalted father."

When God called Abram from the land of Ur, of the Chaldees, he had something in mind for Abram far greater than "exalted father." God had told Abram, after Lot had made choice of his habitation, to "lift up your eyes and look east, west, north and south and you shall have all the land you can see, and I will make your offsprings as the dust of the earth." But Abram, "exalted father," is not any more a fitting name, but "Abraham, 'father of a multitude' shall henceforth

be your name."

It is interesting to study the names of the Bible. Jehovah gave a few other names, even long before the child was born. Josiah was named nearly three hundred years before he was born; Cyrus nearly two hundred. Then we have the name "Jesus." Isaiah said he shall be called Immanuel, meaning "God with us" and this was the reputation that he had, but the angel told Mary that His name shall be Jesus (Hebrew Joshua) "for He shall save my people Israel."

So this was not an accident nor an attempt to name Him after a relative, as in the case with John the Baptist.

We may safely assume that the name contributes nothing to the character of its possessor. Neither Jesus or his inspired apostles ever suggested a name for the body of Christ, "the church;" not even concerned about it. When Jesus said, "Ye are My 'friends' if ye do whatsoever I command you," He never intended it as a name for an organization.

His followers were called disciples because they were

learners of which there were many. They were called saints because they were holy, or Godly persons. They were called Church of God or Churches of Christ (God's churches or Christ's churches) because of their relationship to God and the Christ.

The word Christian seems to have originated at Antioch, not by the believers in Christ, but by the unbelievers. Whedon, commenting on Acts 11:26 says, "Antioch was celebrated for its Greek wit and levity. The term Christ was not a name but a title, the Christ, that is, the Anointed or Messiah. A Greek like an English speaker, naturally taking it for a proper name, and hearing that this sect styled themselves followers of Christ, would very easily add the usual adjective termination and call them Christians. On the other hand a hostile Jew would feel that to call them after the name of their nationally expected Messiah would be blasphemy. For themselves the Christians had preferred the title, brethren, believers, disciples, saints, etc. The word Christian is but twice found elsewhere

in the New Testament, and in neither is an accepted name.

"Chrysostom, when a preacher at Antioch, with a stroke of Greek wit, once told the Antiochans that though they invented the Christian name they left to others the practice of the Christian virtues."

Alexander Campbell through his church organ, The Millennial Harbinger, tried with all his power to persuade them to not name their church organization Christian, for, said he, you will be naming it after yourselves. He contended for the name "The Church of Christ." I regard the word Christian, when used, more of the nature of an adjective than as a noun. And when a man says that he is a Christian, I regard it as having reference to his character and not to his denomination or church relation. Name, is no guarantee of character.

A neighbor coming into the cabin of a negro found a little child tied to a bed post. What is your name, the neighbor asked. George Washington, the little boy answered. Turning to the

mother the neighbor asked why the little boy was tied to the bed post. The mother answered, "Because he is such a big liar."

We may label a bottle of strychnine, soda, yet it will remain just as deadly, and more dangerous than if properly labeled. Again, we may label a package of sugar, arsenic, yet it would be just as useful in coffee or cake as if it had never been wrongfully labeled. If a person have a commendable name he should live it. If a church have the name "Brethren" they should live as brethren, harmoniously. If Christian, then as Christians, etc.

"A religion that makes us feel right, but does not make us live right is not the Christian religion."

Grand Junction, Colo.

POWER

D. K. Marks

"And behold I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) These are the words and the com-

mand that Jesus gave to His disciples, after his resurrection, before he ascended into heaven.

After Jesus left this world and ascended up into heaven the disciples obeyed this command and tarried in Jerusalem in prayer and supplication for ten days, then they received this great power that Jesus promised unto them. Bible readers all know the results of this power, especially the repentance and conversion of 3000 souls.

What helped the Holy Spirit to work so powerful? The disciples were all obedient to God's word, they were all assembled in one accord in prayer to God.

Let us consider the power of electricity, it is carried from the power house on wires to a large city where many motors and large machinery are put in motion to manufacture goods, and every house in the city that has the live wire has an abundance of light, but when the electric wire is disconnected or broken on which the electricity is carried the machinery does not move, the city is without light, but in darkness. Let us think of the mighty

power of God in the time when God told Joshua to cross the Jordan river when the waters were overflowing their banks. God commanded Joshua what to do in order that he and Israel could cross the river on dry ground. Joshua and all the people obeyed the commands of God, they all passed over Jordan in safety. Later they came to the large, strong walled city of Jerico. God gave Joshua and all the people instructions how to proceed for seven days. The first day they were to compass the city and go around it once, this they were to do for six day, on the seventh day they were to go around the city seven times.

They obeyed God exactly as he commanded them, the walls fell down flat, the victory was won, the children of Israel rejoiced. Later Joshua sent his able bodied soldiers to take the small city of Ai, here the Israelites were killed and defeated. The power of God was cut off from Israel. Why? Simply because one Israelite had disobeyed the command of God, this was sin in the sight of God. God told Joshua to find the

hidden sin and destroy it. Joshua obeyed, God's power returned to Israel, they were victorious and prosperous.

Let us look at the apostolic church again. When the number had increased to over 3,000 souls, all were obedient, the Holy Ghost was the great power of the church. We don't read about any sin in the church until after Barnabas sold his land and brought the money and laid it at the apostles' feet. Ananias and his wife decided to sell their possessions, but kept back a part and gave a part of the money to the apostles and told them they gave it all.

Peter filled with the power of the Holy Ghost saw the hidden sin of Ananias as soon as he came into their presence and said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." Ananias hearing these words fell down dead, and they buried him, afterwards his wife came into the presence of Peter, looking for her husband perhaps. Peter questioned her and she also lied to the Holy

Ghost and she fell down dead so they buried her beside her husband.

The Holy Ghost working in Peter would not allow sin to linger in the church, the result was great fear fell upon the whole church, they were pure and holy. Multitudes of believers were added to the church and many miracles were performed.

When the apostle Paul was converted he was very much concerned that sin would be kept away from the churches he had been leading. He comes with the mesasge to the Roman brethren and to us. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. (Rom. 6:12.)

What is sin? Paul answers, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness." Read Ga. 5:19-21 and see what the sinful works of the flesh are and the awful doom. Examine yourselves whether ye be in the faith: prove your ownselvses. Know ye not your ownselvses how

that Jesus Christ is in you, except ye be reprobates. (Gal. 13:5.) "And he that overcometh and keepeth my works unto the end, to him will I give power over the nation." (Rev. 2:26.)

R. 3, York, Pa.

RIPPLES ON THE WATER

Agnes M. Ryan

How often, in childhood, have we stood by a brook, casting in pebbles to watch the effect! By the unalterable law of nature, the disturbance of the water was manifested by ever-widening circles. Today we stand by the river of life, dropping therein words, deeds, and thoughts that disturb the mighty ocean of human life. Sometimes they are pebbles cast for amusement; sometimes they are the bread that shall return. All bear their influence, and, like the ripples on the water, the influence radiates in all directions.

Ah, the mighty power of influence! Environment, heredity, and volition, have been called the pivots of destiny, but influence is a great factor in environment, and

even enters the realm of heredity. The happy, contented man or woman owes much to hereditary influences. The social outcast can also trace his unhappy state to influence—baneful though it be. How, then, can the modern Cain ask, "Am I my brother's keeper?" In answer listen to the poet:

"Souls are built as temples are,
Based on Truth's eternal law,
Sure and steadfast, without flaw,
Every careful, careless touch
Adds a charm or leaves a scar,
Every hand may make or mar."

What a serious business is living, then, for we live not to ourselves alone!

Trifling, as may seem, the expression of the face, it leaves its impression on those around. Take, for instance, the face of one who seems to be a traveling monument of despair. One glance will stir up like thoughts, and the discontented, dejected look is reflected in other faces. On the other hand, take the cheerful, happy face. One glance will dispel the clouds, and some one is strengthened. A smile costs so little and yet, how great are the results! A writer who knew

the value of a smile says: "Keep your smile pinned on, It may give another cheer, It may soothe another's fear, It may help another fight, If your smile's on tight."

A sunny smile at home or in the street is mirrored in the faces of many, though we know it not.

A sneering face quenched the light in some one's life, and many a struggling sinner is thrust downward by a sneer.

"Words are little things,
Dropped in the heart's deep well
But their influence,
Eternity alone can tell."

Harsh words, spoken to a little child may be the first links in the chain of influence that binds him to a criminal's life. Kind words may nurture the germs of good in his heart, and you have thus helped to forge a chain of good influences. A harsh word, spoken to those near the end of the toilsome journey, may be the last bitter drop in their cup of woe.

Today, New York owes a debt of gratitude to Jerry B. McAuley and John D. Mott that it can never repay. There are tablets erected to their memory, but greater than these are the

reformed men and women—living testimonies to the influence of the words of these men. They were traveling downward, but the right words turned the course.

Idle words have started the ball of scandal rolling, gathering new material at every revolution, and many a victim is crushed beneath its weight. These words are the pebbles cast for amusement.

And so we might add to the list of words. Each word may soothe or wound a broken heart. They may sweeten or embitter a heart.

Last, but not least, is the influence of example, the silent force ever at work.

A well-known preacher says: "Example is more forcible than precept. People look at my six days to see what I mean on the seventh.

The time-worn adage, "Tell me the company you keep, and I'll tell you what you are," is only too true. Unconsciously we grow like those with whom we associate. One writer has gone to the extent of saying that we even become like our companions in our countenances. The mark of their influence is left—either a

charm or a scar. We, in turn, leave imprints of our lives on others. We owe a debt to humanity that can be paid only by giving the best we have.

Words and examples—these are as the bread that shall return after many days; not in this world, perhaps, but in the next. They and we shall meet. Then:

"Give to the world the best you have,

And the best will come back to you."

Selected, Sister Leonard Reeves.

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NEWS ITEMS

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LOWER YORK COUNTY, PA.

We, the Lower York County congregation, met in quarterly council on Monday evening, December 31, 1935, to transact the business concerning the church. The meeting was opened at 7 o'clock by our Bro. J. H. Myers conducting the opening devotion, after which our Elder J. L. Myers took charge and moderated the meeting.

We had the reading of the minutes of former council. We also appointed a committee to try to locate an appropriate place in the city of York, Pa., that we might start a mission point, since we have members there, and others who have expressed they would like to attend our services and have no

way to come to the church at Shrewsbury. May the church be blessed with this attempt.

We organized again for the Sunday School work for 1936. Bro. N. E. Keeny was elected our superintendent. May God bless the officers and teachers of our Sunday School to the extent that much and lasting good might be accomplished during the year of 1936.

During the year 1935 we were blessed with several unexpected visits by some of the ministers of neighboring congregations which we appreciated and hope we will be blessed with more such visits and messages of God's word. We also appreciate the visits of members of other congregations during the year and we welcome them again.

October 21st, we had also met in quarterly council which was not reported in the Monitor and at this council we selected an evangelist again for our next series of meetings in August. Look for further announcement later.

Chas. H. Ness,
Dallastown, Pa.

DECATUR CHURCH

Decatur church was blessed with a refreshing shower November 1-2, when Bro. J. P. Robbins of Potsdam, Ohio, and Bro. and Sister Leckron and Bro. and Sister Herbert Parker, a young minister from Plevna, Ind., were with us.

On Saturday at 2 p. m. we all met at the home of our aged Elder, Bro. and Sister Lilligh, where we had a message from Bro. Robbins.

In the evening we had the

privilege of enjoying another love feast. Bro. Parker opened the meeting by reading scripture and prayer. Bro. Robbins had charge of the meeting. Five brethren and sisters surrounded the tables. Surely the Spirit of the Lord prevailed as we have full assurance the Lord was in our midst. May the Lord bless those brethren and sisters for coming and being with us and may the Lord bless Bro. Leckron for bringing them.

Any of the brethren passing this way, we invite you to stop and visit with us as we are isolated from the church. Pray for us that we might hold out faithful to the end.

S. L. Fouts, Clerk,
Cerro Gordo, Ills.

McCLAVE, COLO.

The Clover Leaf Dunkard Brethren church met in regular quarterly council December 28th, at 1 p. m. The meeting was opened by singing No. 210, after which Elder Marion Roesch read Rom. 2:1-13 and led in prayer.

The minutes of the last meeting were read and there being no unfinished business the election of officers for the new year was then taken up.

Elder Marion Roesch was elected presiding elder; Bro. J. L. Wertz, church clerk; Bro. Joe Kasza, Jr., church treasurer; Sister Bessie Pease, Monitor correspondent, Bro. John Roesch, church chorister; Bro. Melvin Roesch, assistant chorister.

Bro. Isaac Jarboe, Sunday School superintendent; Bro. Joe Kasza, Jr., assistant superintendent; Sister

Sarah Roesch, chorister; Sister Rhoda Wertz, assistant chorister; Bro. Marvin Pease, secretary and treasurer; Sister Uella Roesch, assistant secretary and treasurer.

We trust each officer, each teacher and each lay member will feel the great responsibility that is resting upon them as we start another new year.

We ask an interest in the prayers of God's people for the work at this place that it may continue to grow, and that lost souls may find refuge at the foot of the cross.

Sister Bessie Pease.

OBITUARY

A. B. Long, the dear old brother of this obituary notice has been one of the most earnest, devoted Dunkard Brethren that I have had the pleasure of working with.

Forty odd years ago I became acquainted with Bro. Long. We were then both young in our Christian work, and I soon learned to find in my brother a man who was willing to spend and be spent for the cause of Christ our Savior.

When we first learned to know each other we lived on the east side of the Rocky Mountains, but 42 years ago we decided to locate in Grand Valley on the west side of the Rockies. At that time there were no Dunkard or Brethren churches in the Grand Valley section of western Colorado. But by our earnest effort we soon got a few to unite with us and it was not long until we needed a house of worship. Bro. Long being a carpenter and having some means, we decided to build what was known

as the First Church of the Brethren in Grand Valley. Bro. Long did the most of the carpenter work and furnished quite a bit of the material for the building.

A. B. Long was born in Juniata county, Pa., August 13, 1847, died at Grand Junction, Colo., January 19, 1936, aged 88 years, 5 months and 6 days.

Bro. Long moved with his parents from Pennsylvania to Illinois where he married Jennie Pepuy. To this union were born three children: Howard, Mary C, and Etta M.

Bro. Long's first wife died May 21, 1921. He leaves to mourn their loss two children, two son-in-laws, 16 grandchildren and 28 great grandchildren, and many kind friends. Bro. Long's second wife is also left to mourn his departure.

Sister Barbara Long was a very kind loving wife to our dear brother and did much to comfort him in his last few years of sore afflictions. A few days before his departure he called for the Elders and was anointed in the name of the Lord, after which he expressed himself as ready and anxious to depart from this world of care and pain and to be present with the Lord.

The funeral service was conducted in the Brethren church by the pastor, assisted by Elder J. E. Bryant of the Dunkard Brethren church.

D. M. Click, Cor.

OBITUARY

Sister Clara Wrightstone Elicker, beloved wife of Bro. Percy Elicker, departed this life after a short illness at her home near Mechanics-

burg, Pa., January 23, 1936, aged 46 years, 1 month and 29 days.

She was a faithful member of the Dunkard Brethren church, also faithful to attend all church services when health permitted.

Besides her husband, three daughters are left to mourn the loss of a kind and loving mother, Elma, Esther and Ruth; also a number of brothers and sisters survive.

Funeral services were held in the Mechanicsburg Dunkard Brethren church by Elders J. A. Miller and J. H. Smith. Text St. John 11:25.

We will hiss her much, but we will bow to Him who doth all things well, trusting our loss will be her eternal gain.

The pearly gates were open wide,

A gentle voice said, "Come,"
And angels from the otherside

Welcomed our loved one home.

Mrs. Ruth V. Lebo.
Carlisle, Pa.

OBITUARY

Sister Mary Ann Young was born near Greensburg, Ohio, in Summit county, April 21, 1847, and departed this life peacefully at her home near Akron, Ohio, January 24, 1936, aged 88 years, 9 months and 3 days.

She was the daughter of John A. and Mary Beltz Smith.

On September 26, 1869 she was united in marriage with Samuel C. Young, to which union were born four sons: Franklin G., at home; Menno S., of East Akron, Ohio; Rufus, of Danville, Ohio; and Wilson S.; three daughters: Mrs. Leroy Holl of North Canton, Ohio; Amanda Surbey, and Emma Kreiner.

She was preceded in death by her

husband, a son, Wilson S. and two daughters, Amanda Surbey and Emma Kreiner.

She leaves to mourn her departure her family, two sisters: Eliza Mohler, of East Akron, Ohio, and Sarah Bollinger of Carson City, Mich., 13 grandchildren and 5 great grandchildren, as well as a host of friends.

At the age of 16 she became a member of the Church of The Brethren and later a member of the Orion Dunkard Brethren church at its organization, remaining ever faithful until God called her home.

Funeral services January 26th at the Springfield Church of The Brethren conducted by Bro. Theodore Myers and Bro. Rufus Wyatt of the Orion Dunkard Brethren church and Rev. Petry and Rev. Holsinger of the Church of The Brethren. Burial was in Maple Hill cemetery.

Clarence Surbey, Cor.

THE OCTOGENARIAN'S SUCCESS

William T. Ellis

An octogenarian lay dead in the home of his children. Friends had gathered about the casket, strewn with symbolical autumn flowers and foliage. Three clergymen had borne beautiful tribute to his life as that of "a Christian gentleman."

All the while, the face of the body from which the

spirit had departed revealed the same message that it had uttered in life. Peace and gentleness were written in every linement.

No need had the preachers to search for a significance in the character of this ripe Christian who had gone from them; all who knew him thought first and always of his kindness, his tenderness, his loving friendliness.

By contrast, there came to my mind the breezy and "high-powered" speech of men before Rotary and Kiwanis and kindred clubs, enlogizing efficiency and defining "success."

Tons of literature have been produced expounding "success" to youth. In all the welter of it that I have read and heard I have never found a definition of success that matched the life of this old man, whom the angels have now acclaimed a victor.

He was always kind, no situations ever arose that had power to ruffle the serenity of his face or spirit. His benignity was a benediction to every person who came within its radiance. Always he added to the world's happiness, never did he subtract from it.

That is success. For eighty-six years, within a small circle, this gentle Christian had been increasing people's happiness and never diminishing it. He was a sun of brightness and peace. In a troubled world, he had shed calm. No high endeavors had been his; he had been content to live a humble life of Godliness and like Moses, "he wist not that his face shone."

In our present taxing times this old world of ours needs radiant faces and gentle souls more than it needs millionaires.

—Selected.

WATCH

Vernie Diehl

So many hymns in the Brethren Hymnal are so good and helpful, especially do I like "Be Careful Where You Step" and "Take My Hand and Lead Me, Father" also the scripture to each, "Strait is the gate and narrow the way," and "For thy name's sake lead me and guide me."

Watch, be careful, dangers abound, watch our step, be careful to hold our

Father's hand let Him lead.

Matt. 26:41, Mark 14:38, Luke 21:36 gives warning to watch and pray, yes, watching is not enough, we must pray and pray, and be careful to hold our Father's hand, He will guide us to that heavenly land.

(I Cor. 16:13) "Watch ye, stand fast in the faith, quit you like men, be strong." Let us watch our speech that we may know how to answer everyone. (Col. 4:6.)

Watch that we abstain from all appearance of evil (I Thes. 5:22) not just some of the evil, but all, and all appearance of evil.

Watch, the false prophets, everyone is known by their fruits.

Watch, whom we serve, (Matt. 7:24) "Ye cannot serve God and Mammon."

Watch each and every thing we do, each day, hour and minute. (James 2:10) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Watch, don't fall when persecuted, just be careful and hold on to the Father's hand. (II Tim. 3:12) "Yea, and all that will live Godly in Christ Jesus shall suffer persecution."

Watch and put first things first. In the sermon on the mount we find that any one who seeks the kingdom of God first will have all needful things added.

Watch, don't be an easy prey, we must stand strong and firm, sometimes it seems we must stand alone, lets not be wishy, washy, but a watchman on the tower—don't follow man and all the modern stuff that comes along. Be careful to keep in the strait and narrow way, and be careful where we step. (James 4:7) "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

The road is rough and stony,
I cannot see my way,
Yet if Thou wilt guide me,
I can never never stumble;
Hold my hand in Thine, O

Father,
Til I reach the pearly gates.
Noakesville, Va.

WHAT IS PRAYER?

Prayer is weakness leaning on Omnipotence.

Prayer is the heart's trying time with God.

Prayer is faith laying hold on God's promises.

Prayer is the thirsty soul's cry for the Living Water.

Prayer is hope realizing its fruition in anticipation.

Prayer is the breadth of heaven breathing through the life of man.

Prayer is the atmosphere in which all Christian virtues grow to perfection.

Prayer is the pilgrim's staff by which he is helped along his homeward way.

Prayer is the child taking hold of the hand of its Father for strength and guidance.

Prayer is inspiration climbing the ladder of promise to lay hold on Divine realities.

Prayer is the believer's out-stretched hand and upward vision seeking all the fullness of God.

Prayer is the Divine wand by which we transmute life's trials, temptations, and drudgeries into the gold of character.

Prayer is the open door by which the individual or the church may pass from weakness to strength and from struggle to everlasting victory.—Christian Evangelist.

Sincerity is the way of God.

SENTENCE SERMONS

Henry Ward Beecher said "The longer I live, the more confidence I have in the sermons preached when one man is the minister and one man is the congregation; when there's no question who is meant when the preacher says, 'Thou art the man.'"

Humility is not a thing which can be cultivated directly. A man who tries to be humble may be as proud as Lucifer underneath: we all know of people who are proud of being humble. But genuine humility is a by-product—a by-product, I suspect, of thankfulness. If you can make a man thoughtful for almost anything you have gone a long way towards making him humble.

NOTICE

Wanted—A home for a nice little orphan girl five years old. Also two nice little orphan boys twelve and eight years old respectively. Interested parties will write me for particulars.

B. E. Kesler,
Poplar Bluff, Mo.

Watch ye, stand fast in the faith, quit you like men, be strong.

It is a kind of encumbrance to be over-much praised.—Old Proverb.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Luke 1:1-25.
- Jan. 12—Luke 1:26-56.
- Jan. 19—Luke 1:57-80.
- Jan. 26—Luke 2:1-39.
- Feb. 2—Luke 2:40-52.
- Feb. 9—Luke 3:1-38.
- Feb. 16—Luke 4:1-30.
- Feb. 23—Luke 4:31-44.
- Mar. 1—Luke 5:1-26.
- Mar. 8—Luke 5:27-39.
- Mar. 15—Luke 6:1-19.
- Mar. 22—Luke 6:20-36.
- Mar. 29—Luke 6:37-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—The Birth of Jesus Announced by Angels. Luke 2:8-20.
- Jan. 12—Jesus in the Temple. Luke 2:41-52.
- Jan. 19—Jesus Baptized in Jordan. Matt. 3:13-17.
- Jan. 26—Jesus Changes Water into Wine. John 2:1-12.
- Feb. 2—Jesus Cleanses the Temple. John 2:13-25.
- Feb. 9—Jesus Heals a Sick Boy. John 4:46-54.

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Feb. 23—Jesus Healing the Sick. Matt. 8:14-17.

Mar. 1—Jesus and the Leper. Mark 1:40-45.

Mar. 8—Helping a Palsied Man to Jesus. Mark 2:1-12.

Mar. 15—Jesus at the Pool on the Sabbath Day. John 5:1-16.

Mar. 22—Jesus Choosing Twelve Helpers. Matt. 10:1-8.

Mar. 29—Review. Jesus Our Example and Helper.

BIBLE MONITOR

VOL. XIV

March 1, 1936

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLY SPIRIT

We Earnestly Contend That
The Spirit of God is
in The World

It is spoken of at various places in the scriptures in a very definite way. Its mission in the world is clearly given and its influence over the human family through the ages has been remarkable. Were it not for this great power in the earth humanity would be in the depths of darkness and despair. The present state of confusion and uncertainty in the world is doubtless the result of rebellion against this Spirit on the part of the human family.

In various places in the scriptures the Holy Spirit is mentioned even from the time of creation. This third person of the trinity was

operating at the time of the creation. In Gen. 1:2 the first mention of the Spirit is made. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." In the sixth chapter the Lord said, "My Spirit shall not always strive with man." This is an indication that the Spirit was striving with men at that time. Those who yielded to the direction of the spirit of God in ages of the past were a great power and influence for good to their fellowmen. Those who reject it eventually suffered the wrath of an offended God.

One of the promises of the Christ to His disciples was, that the Father would send them a comforter "the Spirit of truth," after His departure. That this

promise was fulfilled is certain from the record in Acts. 2:1-4. The mission or purpose of this Spiirt is given very clearly. Jesus said, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." (John 16:8.)

Evidently one of the missions of the Spirit is to "strive" with men; to contend and labor earnestly with them in an effort to convict them of sin and convince them of the truth. In this work it operates in connection with the written word or gospel of our Lord. If men heed the admonitions of the Spirit it leads them to a new birth and a new life. If they reject it there comes a time when they are given over to a reprobate mind and a hardened heart which only leads to destruction.

Another work of the Spirit is to testify for Christ. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." (John 15:26.) An ever active witness testifying of the divinity of Christ.

Again, the Spirit is an instructor of the humble

follower of the Lord Jesus. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

The Spirit is also an unerring guide to believers. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for he shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." (John 16:13.)

Furthermore it comforts the faithful in their hours of sorrow and tribulation and interceeds for us because of our infirmities. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom 8:26.)

How wonderfully the Lord has provided for our every need in this world below. May we ever be submissive and obedient to this spirit that leads us in

harmony with the gospel of our Lord and Savior Jesus Christ and our safety in this world and the world to come is assured.

HONESTY IN BUSINESS

In connection with the worldward trend of the church of late years there has been a great laxity along the line of paying just debts on the part of many people. It appears as if some have used the church as a cloak to hide their dishonesty along this line. There is no question but what it has been hard for many poor people to make an honest living the past few years, but this is no excuse for being dishonest or intentionally trying to defraud other people.

A lack of good judgment in making debts often gets one in bad circumstances, but a man ought to be honest with his creditors at least. A man can be a Christian and live an honest upright life even though he may have debts. Honesty and uprightness will get a man out of financial embarrassment more safely than all the underhanded

schemes of the evil one.

Because of the dangers along this line we ought to exercise great care in making debts or in our methods of procedure should we become involved in debt, least we bring reproach upon ourselves, the church and our Lord for whom we are witnessing.

We have some valuable instruction and warning in the Minutes of Annual Meeting of years gone by in matters along this line. We give a few of them for the consideration of our readers, hoping it will be profitable to some.

Debts, Contracting.

1804, Art. 4

About such brethren who so easily and heedlessly involved themselves in debts, and don't seek counsel, until they do not know any more how to counsel or help themselves; then they want at last counsel; when they desire and need help, it has unanimously been deemed good, that every church where such brethren live should endeavor diligently to instruct such brethren also in temporal or bodily things, that they should act considerately, and make no

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L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnserville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

more debts than they can pay; and when at times their circumstances should be such that they could not see through, they should seek counsel of prudent brethren, and even the whole church is in duty bound to give counsel when requested; and if the counsel of the church should not be sufficient, it is also her duty to assist as far as possible in a case of necessity. At the same time such should be informed that if they would not receive good counsel, they should not expect or hope that the church would feel bound or willing to assist much.

1862, Art 30

What shall we do with brethren of whom the world complains to the church for neglecting to pay their debts, and for causing disappointments to their creditors? Answer: If the brethren can and will not pay their debts, they should be dealt with according to the gospel, as offending members

Insolvency. 1822, Art 10

How is it viewed when a brother assigns his property to another, with a view to defraud his neighbors (creditors)? It is considered, that we cannot hold them in fellowship.

1858, Art. 38

How is it considered if a brother makes an assignment, and how shall he be dealt with? Answer: That it is not right for a brother to make an assignment, with the purpose to defraud his creditors; and if he should do so, he should be dealt with according to Matt. 18.

1859, Art. 13

Is it right for a member of the church to have his property set off, where the law allows a certain amount, say three hundred

dollars? Answer: We think it not right.

1869, Art. 5

How is it considered by the Brethren, for a brother to take the benefit of the bankrupt law? Answer: Considered not according to gospel Matt. 5:40; Luke 16:9-10.

NOTICE

We, the committee for locating Annual Conference for 1936, have decided that the next meeting will be held at Great Bend, Kans. Great Bend is located near the center of the state, a city of six thousand inhabitants.

Watch for further notice.

Wm. Root, Clerk,
District No. 3.

ANNOUNCEMENT

The District Meeting of District No. 2 will be held in the Pleasant Ridge church, Ohio, May 6th, to begin at 9:00 a. m. The church is located four miles east of Montpelier, Ohio, on State Route 205.

The Elders will hold their regular meeting May 5th at 10:00 a. m.
D. W. Hostetler, Moderator.

JOHN THE BAPTIST AN EXAMPLE FOR THE SUNDAY SCHOOL TEACHER

F. B. Surbey

Our adult Sunday School lessons for the year 1936 offer to us a thorough study of the book of Luke. Jesus is the chief character of these lessons. We hope His life and teachings will make him more real to us, and make us want to be more like Him through faith and obedience.

These lessons, however, will bring us face to face with many other characters also. We can learn lessons from every one of these characters. As an example for all Sunday School workers, especially teachers, we will look at that great character, John the Baptist. John was great because of his preparation, because of His life and teachings, and because of his mission.

God had a hand in the preparation and selection of John. The holy prophets of old foretold his coming. The angel Gabriel was sent from God to announce to his father, Zacharias that

their prayers were heard and that they should have a son born to them who should be great in the sight of the Lord, drink neither wine nor strong drink, and be filled with the Holy Ghost.

The parents were praying people, filled with the Holy Ghost, and walking in all the commandments and ordinances of the Lord, blameless. The Sunday School teacher who has righteous parents, and whose selection and preparation has been directed by God, and who is filled with the Holy Spirit, has the very foundation necessary for a good teacher.

John's life and teachings are examples for the Sunday School teacher of today. He lived the simple life in all its phases. He was charmed by the desert atmosphere of meditation and communion with God, rather than by the worldly temptations of vanity, wealth and fame. He was temperate in not defiling his body with strong drink. He was humble. He put the cause he represented above himself and did not try to have his followers think he was some great one, neither did he solicit their praise

and esteem. He said frankly, "There cometh one mightier than I, the latchet of whose shoes I am not worthy to unloose."

Again he said, "He must increase, but I must decrease." Likewise must the Sunday School teacher keep himself in the background, that he might the better present to his class the life and character of the One greater than he.

John's mission was a great mission—to preach repentance and baptism, to herald the coming of the One who should baptize them with the Holy Ghost and with fire, to tell people that the kingdom of heaven is at hand, to prepare the way of the Lord and point out to people the Lamb of God that taketh away the sin of the world. The Sunday School teacher has a similar mission. He must prepare the way for Christ in the hearts of the pupils. The evil and selfish inclinations in their lives and the worldly sins must be pointed out to them. Honesty, humility, peace, temperance, purity and the commandments of the Bible must be taught. The great characters of the Bible must

be held before them. They must be told that God so loved the world that He sent His only begotten Son into the world to redeem us. They must be taught the way into Christ's kingdom through the church. The kingdom of heaven is at hand now. Christ is the King and should be enthroned in our hearts as king of our lives.

John taught firmly and faithfully, made many disciples, sacrificed, suffered persecution and died a martyr. God approved the work of John by sending Jesus to him to be baptized. Jesus said of John, "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist." How does our service and sacrifice as Sunday School teachers compare with that of John? What can Jesus say of us and our work?

North Canton, O.

HOW WE SHOULD GO TO CHURCH

Peter E. Lorenz

This one thing has been

impressed upon my mind for some time.

How do we go to church and how should we go? By this we mean, where should our thoughts center while going to and coming from the house of God, on the Lord's Day? I would venture to say, that every true Christian man and woman would say, that we should have our minds purified from all earthly vanities; that our thoughts should trend in the direction of the soul salvation, and the redeeming love of our Savior; in order that we might be in closer communion with our God.

Now brethren and sisters, by a person's conversation we, in a manner, determine his thoughts. Then if we as church members while on the way to the house of prayer, engage in conversation and talk of our worldly affairs and worldly prospects, it certainly will be evident to every casual observer that our minds are not directed to the all important subject, that we have a soul to be saved or to be lost.

And, at the close of worship, as soon as we reach the door steps, and even

before, we hear again some who are discussing the merits of the weather; what they have been doing the preceding week, and what they intend to do the coming week, and so on. It seems like they have dismissed the sermon from their minds, which was preached for their edification.

We wonder at times, the hours we spend to get something that is worth while, whether their prayers are with ours in the Lord's work. If we wish to teach or educate children, the first thing we do is to arouse and bring into active force their thinking powers. Hence if we would become wise unto salvation, we must necessarily think and meditate deeply. I would then say that a very proper time is when we, at the close of worship, retire to our several homes. It is by such a course that we can arouse and strengthen our mental energies; thereby enabling us to point out and appreciate the beautiful and instructive ideas, which we hear in the various sermons.

R. 5, Peru, Ind.

Read the Bible daily.

LOWER AND HIGHER AMBITION

Ida M. Helm

Scholars say there are two kinds of ambition—a lower and a higher. The two are as different as day and night. The higher is really aspiration—the lower works for self alone. It aims to amass a fortune for self-gratification; it spurs a man on to seek position, fame, influence, that he may use it to further his own selfish interests. Aspiration seeks the good of all; it seeks character and nobility, it urges one to use all his powers for the good of others. It keeps him from becoming like the Russian lady who went to the play-house and sat and wept for hours over the sufferings of the heroine while her own coachman was freezing to death outside.

Ambition makes one labor to outdo his neighbor; it strengthens him to use almost any method to remove any obstacle that may be in the way of his own advancement, even though it requires him to demolish his neighbor's reputation by

fraud. Aspiration aims to help a neighbor to reach the highest attainment possible, it seeks to lead even an enemy to a higher plane of living. It points heavenward.

A man who is guided by a low ambition is unspmpathetic, greedy, grasping, envious, cold. One who is guided by aspiration is spmpathetic, helpful, merciful, forgiving, long-suffering.

Ambition lures one on, though it be to his own destruction. A s p i r a t i o n points out the way to true greatness.

Napoleon Bonepart was ambitious and it led him to St. Helena. He sought self-glorification, and it led him into exile. Paul aspired to the gospel to all the world and behold, men and women of all nations that were chained with fetters of superstition, ignorance and sin, are living in the liberty of the gospel of Christ.

Benedict Arnold was ambitious and it led him to betray his country into the hands of the enemy and his name stands for disgrace in the annuals of history.

Cardinal Wolsey, after a bitter experience following

ambition, said to his follower, Cromwell, "Cromwell, I charge thee, fling ambition away. By that sin fel the angels; how can man, then, the image of his Maker, hope to win thereby? Oh, Cromwell, Cromwell, had I served my God, with half the zeal I served my king, he would not, in my gray hairs, have left me naked to my enemies."

R. 2, Ashland, Ohio.

* * * * *
NEWS ITEMS
* * * * *

DALLAS CENTER, IA.

We met for our quarterly council Friday, December 6, 1935. The opening song No. 201, and scripture from Phip. 2:1-22, followed by prayer.

The minutes of the previous meeting were read and accepted, also the church treasurer's report was given and accepted. Auditing committee for 1936 is: Bro. Orville Royer and Bro. Newton Jamison.

Bro. Roscoe Royer has been re-elected as Elder of our congregation; secretary-treasurer, W. M. Ebersole; Bro. Orville Royer church chorister.

Sunday School officers are as follows: Superintende, Orville Royer, assistant, Newton Jamison; secretary-treasurer, Mary Grace

Ebersole; chorister, Beulah Fitz.

We were glad to welcome some visitors here from McClave, Colo., Bro. and Sister Reuben Roupp.

Pray that we may all unite into one great family, that we can help each other bear their burdens. Remember us as a small band of God's children.

C. R. Gehr, Cor.

OBITUARY

Cora Ann Koch, second daughter of John and Anna Keiser, was born near Pioneer, Ohio, October 24th, 1864, died at her home near the Williams County Home February 7, 1936, at the age of 71 years, 3 months and 13 days.

In the year 1880, on the 7th day of November she was united in marriage with Daniel P. Koch and to this union was given two children, namely, Alta Pearl Watson and Homer Dale Koch, both residing near the parental home.

In the 14th year of her life she accepted her Master and associated herself with the faith of her choice through the preaching of Elder I. J. Rosenberger of Covington, Ohio, which faith she ever cherished and retained till the death messenger called her home.

Her aim was to try to live the true, simple, practical Christian life, which she believed to be the Christ life. She was a strong helper in the arduous work of her husband, in the ministry of the gospel.

Thus she leaves to mourn her departure, her husband, two children, eleven grandchildren and six great grandchildren, three brothers and many other relatives and a large

circle of friends.

Her presence and manner of life was an inspiration to all with whom she came in contact.

Mother thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wil join our number,
Thou no more our songs shall know.

Dearest Sister, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hast bereft us,
Who can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet
thee,

Where no farewell tear is shed.

Funeral services in the Pleasant Ridge church Sunday, February 9th at 2 p. m. by the writer, assisted by Elder Abraham Miller, from the text, "She hath done what she could." (Mark 14:8).

Thus another loyal and faithful sister has gone to her eternal home.

We pray God's richest blessings upon our dear brother and Elder in his bereavement, and in his lonely hours.

D. W. Hostetler.

OBITUARY

Elder Joseph Ferdinand Britton was born June 16, 1856, and departed this life December 12, 1935, aged 79 years, 5 months and 26 days.

He was walking on the highway about five miles from his home when stricken with heart failure. Bro. Britton left his home in the

morning apparently in his usual health, and his sudden death was a great shock. On Sunday at 11 o'clock, just one week before his funeral was preached from the same stand, he preached for us.

He had practically no opportunity to attend school, and grew to young manhood deprived even of the rudiments of learning, but he learned much of man and his ways as he grew up in the troublous times of the war between the North and the South. He was a miller by trade, and also a dairy farmer. Deprivation of school days, however, was not to be a permanent handicap, and by hard work he applied himself to learning with considerable success. He is best known to the brotherhood as a contributor to the Bible Monitor. He was for years concerned over the worldward tendency and drift of the church and was the first in Virginia to take his place with the Dunkard Brethren in their stand "for the faith once delivered to the Saints."

His first wife preceded him to the spirit world a number of years ago. To that union were born eight children, of these two sons and one daughter preceded him in death, while two daughters and three sons survive. He is also survived by his second wife, sister Sarah Ann Turner Britton, to whom he was united in marriage about nine years ago, who, with his surviving children mourn their great loss.

The church, with the family, feels very keenly a great loss, but knowing his earnest labors in the Master's cause all these years, submit to the call "It is enough, come up higher."

Funeral services were conducted in his home, in Vienna, Va. Elder

Lewis B. Flohr officiated, assisted by Brethren Ray S. Shank, of Mechanicsburg, Pa., and Henry Mosser, of Oakland, Md., and his body was laid to rest in the Church of The Brethren cemetery at Oakton, Va.

Anna E. Flohr,
Vienna, Va.

OBITUARY

Sister Mary Francis Forester was born September 12, 1853, and departed this life March 20, 1935, aged 81 years, 6 months and 8 days.

Sister Forester was a patient sufferer for several years before her death, and although her suffering was intense at times she always greeted those who visited her with her usual cheery smile. She united with the Church of The Brethren when quite young and was a faithful member, but when she saw the church leaving the old gospel paths and worldliness creeping in she became greatly distressed and as a result after the organization of the Dunkard Brethren church in Vienna she was one among the first to unite with that body to which she remained faithful to the end, her Bible and hymn book were her constant companions during her illness, and after she had passed away it was found written in the back of her Bible the hymns she wished sung and the text to be used at her funeral, also the name of the one she desired to conduct the service.

She often spoke of the experience and opportunities brought to her while in the hospital by wearing her prayer covering and having her Bible and hymn book by her.

She was delighted to answer the inquiries as to her Christian faith and to point out to them the way of life eternal.

Sister Forester leaves to mourn their loss one son, two daughters, a number of grandchildren and several great grandchildren.

Funeral services were conducted by Elder D. S. Flohr of Shady Grove, Pa., assisted by Elder Lewis B. Flohr of Vienna, Va., and her body was laid to rest in the Church of the Brethren cemetery at Oakton, Va. Our great loss is her eternal gain.

Sister Anna E. Flohr,
Vienna, Va.

MY GUIDE

As through this life my way I take
O'er fields extending wide;
On land or sea, Christ is to me
A never-failing guide.

And though my path through
shadows lies,
And stalking fears betide,
With Jesus near, I need not fear
For He will softly guide.

Though days of darkness be my lot,
When sun its face doth hide;
Yet through it all, whene'er I call
My guide is by my side.

When parting ways before me lie,
And kneeling there I pray;
My trusty Guide helps me decide,
And always points the way.
And when my journey is complete,

No more my feet shall roam;
For by His hand across the strand
He'll guide me safely home.

Selected, Ana B. Johns,
Neffsville, Pa.

TRUST YOUR FATHER'S PROTECTING HAND

Harvey M. Barkdoll
A little girl was walking by her father's side and he held her hand as they passed along the crowded street of the city. Presently the enticing beauty of the store windows invited her to stop a moment, and she sought to pull away from her father. He cautioned her, but so confident was she that he let go his hold of her hand. In a few minutes she had so far forgotten him that she stopped by a window and was viewing its contents with childish delight. Her father was soon lost in the crowd and when she turned to go she began to realize that she was alone, and not knowing which way to go her eyes began to fill with tears and her quivering lips betrayed her perplexity. She was lost, alone, away from her father. But he did not forget his little one, for he was watching her with intense interest and affection. As soon as he thought that she had learned the lesson that father knows best, he came so she could see him, and as

he spoke her name she quickly turned and in a moment was by his side, clinging firmly to his hand.

Have you, O child of God, been attracted by the glitter of earth? Have you let go your Father's hand, and are you charmed by the tinsel along the way? In your self-confidence have you forgotten that you need a guiding hand to keep you on your journey through the Land of Destruction, that you may reach your home in safety?

As you turn to go forward do you feel confused, not knowing which way to go? And as you begin to realize that you are alone does despair take possession of your soul as the tempter whispers to your confused and frightened senses, "You are lost?"

Let this thought quiet your troubled heart. Your heavenly Father has not forgotten you, and if you turn with all your soul to seek Him He will again reveal his smiling face. He has not forgotten you, but longs once more, according to his blessed promise, to hold your hand. Delay no longer, but turn, O turn, before the night falls and you

find Him not.

Glendora, Cal.

REVERENCE IN WORSHIP

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccl. 5:1.) "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." (Psa. 89:7.) "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him." (Psa. 33:8.)

"When the word reverence is used with reference to God, it means godly fear and awe," (Cruden's Concordance). Reverence is "profound respect or esteem, mingled with fear and affection, as for a holy being or place."

Irreverence is "disregard of the authority and

character of a superior."

Blasphemy is "impiously irreverent words, or signs addressed to, or used in reference to God." (Webster.)

To irreverently talk, laugh, or be in any way inattentive during church service can be nothing less than a sin against God. God speaks through the minister, who preaches His word. God Himself has chosen him and God requires His servant to preach the word to the people.

The Word says, "Obey them that have the rule over you" (Heb. 13:7), which certainly means also that we should listen while the minister speaks. Yea, more than that, we should all, before we go to services, and after we get there, pray that God may endue His servant with the knowledge of Jesus Christ, with wisdom, humility, charity, and utterance to speak the truth in love, Holy Ghost power, and a conviction to speak as Jeremiah (Jer. 20:9), when he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

If you pray like that,

young people, with a holy desire to have the eyes of your understanding enlightened, to see yourself as God sees you, you will not sit in the rear end of the house to irreverently talk, laugh and "cut up" and in capers to grieve the Holy Spirit away, and to the utter dismay and grief of God's poor servant, who out of love for your soul tries to talk to you. No, indeed you won't, but instead, you will pray for a message for yourself and others, and you will enjoy God's blessing on yourself instead of a curse. You will experience spiritual edification instead of ungodly, cursed fun. "Cursed be he that doeth the Lord's work deceitfully," (slothfully, German). 48:10.

If the deceitful and slothful, or lazy man in the Lord's service is accursed, what degree of God's wrath must he or she incur, members, or non-member, who scorns to listen to God when He speaks His word through His minister; who goes to church to disobediently serve the devil. What a place to go to, for such a purpose. If you, kind reader, have been guilty of this sin, please read no further, until you first read and meditate

on the first Psalm.

However, beware of the delusion of trying to be reverent in church services and irreverent elsewhere. You can't do it. If you do not have Godly fear, or reverence for God and holiness in your every-day life, you will also not have it "in the assembly of the saints." The irreverent show by their conduct that they are either unconverted, or spiritually ignorant, and sick in their soul.

Many of our people need more definite scriptural teaching on this subject. Parents should make a definite effort to have their children thoroughly instructed in this respect, and also keep a strict watch over their children, if necessary, to make sure that they conduct themselves properly in the house of worship. This would be a great help to the ministers. And let no one be partial to his child when the preacher must correct it. "God is greatly to be feared in the assembly of the saints."—Shem Peachey in Herold der Wahrheit. Selected.

Serve others as you would wish to be served.

PRIDE AND FASHION

Levi G. Kline

It seems that we are living in a proud and fashionable age, when there is much foolish sporting going on in the cities to draw the country people, similar to the way it was in the time of Lot and the cities of Sodom and Gomorrah. Those cities were condemned and turned into ashes, making them an example unto those that afterward should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked. "For that righteous man dwelling among them, seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

We read in history of the dark ages when persecution prevailed and Christians were gathered together and placed in arenas in large public places and wild beasts were turned in on them in the presence of thousands of people who cheered to see the Christians mangled. So it may be again. Christianity may be

persecuted and sound doctrine not endured.

I have a history that relates how Christians were fastened in the public gaze and their joints drawn apart.

The children of this world care only for the pleasures of the world. Volumes of fictitious reading is in vogue, but the New Testament is little regarded by many. The scripture tells us that God is not mocked. Many are passing the Lord's Day in their cars at a rapid rate of speed. Our young people are bent on going to town two or three times a week for sport and pleasure, and now let us hear what the old prophet says concerning these times: "Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty water over flowing, shall cast down to the earth with the hand." (Isa. 28:2.)

And again, "The Lord has His way in the whirlwind, and the storms are as dust of His feet." How many localities fall victims to those great whirlwinds? Houses and barns are picked up and dashed to the ground as though they were

only little play -houses and lives are destroyed. Yet many who do not fall in the wake of those storms go on with their hilarity as though nothing unusual had happened.

There are many people who do not read the Bible and are ignorant of the prophecies that are going into fulfillment. They do not realize that these signs are sent for judgment.

I believe the most disgraceful fashions I ever saw are in vogue at this time, and let us not be tempted with the allurement of fashions. If sisters place the abominations of fashion on their little children it shows they have the proud principle in their own heart, and if a brother shaves off his beard because it is fashion of the world so to do, he might as well follow the other fashions.

A little leaven leaveneth the whole lump. Let us be on our guard as soldiers of the cross. My love to the brotherhood.

Chambersburg, Pa.

A tree that affords thee shade, do not order it to be cut down.

THE TWO DESTRUCTIONS OF THE EARTH

Ivene Diehl

In the time of Noah the people became so wicked and were growing worse all the time, that it grieved God that He had made man. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air; for it repenteth Me that I have made them." (Gen. 6:7.)

Even though the people were wicked we find one man that was faithful to God. "Noah was a just man and perfect in his generation, and Noah walked with God." (Gen. 6:9.)

God told Noah that He was going to destroy the earth with a flood. That it would rain forty days and forty nights, and that he should build an ark for the saving of his house. Before this we have no account of it raining, only a mist went up to water the earth. This may have sounded impossible to the people, but Noah did not question, only took

God at His word.

Noah set to work and built the ark just as God commanded. I can see the people standing around and making all sorts of fun, and saying, this is not necessary and that is not necessary, yet Noah did not stop. When all was finished Noah and his family, and all that God commanded went into the ark, and God shut the door. The flood came and Noah was safe, and those on the outside perished. Did it pay Noah to be obedient to God?

Let us now look at the condition of the world today. Is it any better than in the days of Noah? Men are growing worse all the time. They are lovers of pleasure more than lovers of God. On the Lord's day the balls, theaters and bathing parks are full, and only a few worshiping God. Will God always strive with man? No, the time will come, just as it did in the days of Noah, when God will again destroy the earth.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10.)

Jesus has come and laid the plan of salvation, and all who accept shall be saved. The way is simple and easy to follow, yet many turn it down. Jesus has gone before to prepare our home. He has left us a charge to do, we must follow in His steps and obey all His commands, that we may be worthy to live with Him.

God would not have any perish, He has given men their choice to repent and serve Him, or live in sin. Those who choose to live in sin, He cannot give a home in heaven, which is prepared only for those who love and serve Him.

We hear some say, go to the shows, dances and worldly amusements, life is short—have a good time while you can. Yes, this life is short, at the longest, but how about eternity? Which is best, serve God now and live separate from the world, and spend eternity with Him where we shall have peace and happiness for ever and ever, or enjoy the pleasures of this world for a season and

spend eternity in destruction?

We also hear some say, feet washing, the salutation, and the prayer covering are not necessary. We can dress like the world just so our heart is right. Is the heart right when these plain commands are left out? Oh, how easy folks can make excuses, but will they stand in the presence of God?

Do you not think the people talked just this same way to Noah, yet he went on obeying God, and was saved. Just as sure as the earth was destroyed by a flood, so shall it be destroyed by fire.

God has a home prepared for all who love and obey Him. We must take the Bible as it is and question nothing. Turn a deaf ear to those around us who try to turn us away, and go on obeying God. When the time comes God will take the righteous into heaven, and the door shall be closed, and no man can open it. Those on the outside shall perish.

We will meet with trials and temptations here, but Jesus said, "And ye shall be hated of all men for My name's sake: but he that

endureth to th end shall be saved." (Matt. 10:22.)

R. 2, New Lebanon, O.

JUDGING AND MEASURING

E. W. Pratt

"Judge not that ye be not judged. For with what judgment ye judge ye shall be judged and with what measure ye mete it shall be measured to you again; and why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thy own eye, or why sayest thou to thy brother let me pull out the mote that is in thy eye and behold there is a beam in thy own eye. Thou hypocrite first cast out the beam out of thy own eye then shalt thou see clearly to pull out the mote that is in thy brother's eye."

This scripture is the language of our Savior in His sermon on the mount in which He was more especially speaking to His disciples and He evidently referred to the same condition from three different angles.

First judging; second measuring; third motes and

beams. What is it to judge? Webster says, to hear and determine a case, to consider and decide a case. To try to pass on or test evidence.

Pilate said to the Jews in John 18:31, "Take ye him and judge Him according to your law."

Or the prophets in Isa. 11:1-5, "He shall not judge the nations by the sight of his eyes nor by the hearing of his ears but with righteousness shall he judge them."

To censure rashly, to pass severe sentence.

This is evidently what Jesus was referring to when He said, "Judge not that ye be not judged for with what judgment ye judge ye shall be judged." And how often in line with the rash censure Jesus received from the priests and scribes when they said he casteth out demons by Beelzebub, the prince of demons.

So often we see a brother censured severely because of a misconstruction of his language he used in an illustration to bring out a glorious truth and some one looks at the illustration and not at the application is offended and instead of

using Matt. 18 severely censures or judges and passes severe sentence. To such Jesus would say with what judgment ye judge ye shall be judged. Do we want to be judged that way?

Now for the second angle of our text. And with what measure ye mete it shall be measured to you again. Measurement, is to compare, and we must have an accurate standard, otherwise we are sure to make a false measurement. Paul says those who measure themselves by themselves are not wise—how much more are we unwise when we measure our brother by our own lives. There is only one yardstick that is accurate and that is the word. Jesus said "My word shall judge you at the last day."

Have we been measuring our brother by our yardstick? Do we want to be measured by that yardstick?

Let us see how it works; some men brought an adulteress to Jesus one day saying, we know she is guilty and Moses in the law said she should be stoned. That was their measurement, but Jesus applied the same measurement to them, and said let him that is

without sin cast the first stone, and none of them could stand the measurement.

And now for the third angle of our text, "And why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye? Or why sayest thou to thy brother, let me pull out the mote that is in thy eye and behold there is a beam in thine own eye. Thou hypocrite first cast out the beam out of thine own eye then shalt thou see clearly to pull out the mote from thy brother's eye.

Now, a mote is a very small atom, a grain of dust and can only be seen by one who has perfect vision. And a beam is a large timber which would obscure the vision and there is a possibility the beam in my eye would cast a shadow on my brother's eye and I might think he had a mote and there be no mote there.

But again it is possible we may be hunting motes and forget to cast out the beam that is in our eye like the men who brought the adulteress to Jesus—they saw a mote in her eye and were looking for one in Jesus eye

but instead they found a beam in their own eyes.

Now let us apply the lesson to ourselves, how are we to act toward an offending brother? Jesus on the night of his betrayal said, "A new commandment I give unto you that ye love one another as I have loved you." How did Jesus love us—turn to Phillipians 2: 5-10. Here we are told He was kind to the unthankful and the evil. And in I Cor. 13, we are told love thinketh no evil.

Jesus gave us the best way to meet offences in Matt. 18. Paul says if thy enemy hunger feed him and if he thirst give him to drink.

Now some will accuse me of laxity in discipline, but not so, for the church that Christ shed His own blood that He might present it to Himself without spot or wrinkle is very dear to me. But in my opinion the first object of discipline is to save the offender. In Matthew we have three steps all actuated by love before judgment is passed. And too, we must be sure we are not trying to pull out a mote while we have a beam in our own eye.

It reminds me of a story

I read: once a family had moved into a poor neighborhood, the streets and yards were all cluttered with refuse, the woman wanted to clean up the place and set a date and asked the neighbors to come but no one come. Finally she said I will clean up my own yard and behold the others saw the light and in a short time the refuse all disappeared.

So before we begin to judge or measure our brother let us examine ourselves, and before we attempt to pull out a mote from our brother's eye let us be sure there is no beam in our eye.

Let us clean our own door yard first.

R. 3, Wenatchee, Wash.

WHAT CONCORD HAS CHRIST WITH BELIAL?

J. F. Marks

The Christian has many things to consider in order that he can be looked upon by the world as the true child of God. Many things that should be seriously considered, are oftentimes carelessly neglected. Be not unequally yoked together

with unbelievers. Can we afford to yoke up with the wickedest kind of people that live on earth, people that are looked upon by the decent as being not right, civilized, making their living by taking the advantage of others, living as low as the beasts?

Can two walk together except they be agreed? Noah, Elijah and Enoch each walked with God because they agreed with God. Is the true Christian's company the wickedest kind of people? Listen to God's word, "What fellowship has righteousness with unrighteousness, what communion hath light with darkness? And what concord has Christ with Belial?"

Fellowship implies mutual companionship, how much fellowship should there be between the true child of God and the infidel? Or what part hath he that believeth with an infidel? Is the true child of God found at public gatherings engaged in evil speaking with infidels and ungodly people? Is he found on the dance floor, moving picture shows or any other wicked assemblies?

Christians can not fellow-

ship with ungodly people and unbelievers and still have the power of the Holy Spirit. Blessed are they that are persecuted for righteousness sake for great is your reward in heaven.

Woe unto the world because of offence for it needs be that offences come, but woe unto that man by whom the offence cometh. We who are farmers know that the neglect of some weed or insect often destroys the prospect of a beautiful harvest. Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap.

The true child of God has love for mankind and a forgiving spirit. Ye cannot serve two masters.

May we strive to live such lives that we may have a right to the tree of life and enter in through the gates into that wonderful city.

PURITY

Ruth E. Myers

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye

sinners; and purify your hearts, ye double minded." (James 4:7-8.) "Humble yourselves in the sight of the Lord, and He shall lift you up." (James 4:10.)

It is hard for young people of today to keep from meddling with impurity and dangerous amusements. If young folks would get interested in the church and God's law, they would do less running around with dangerous company and amusements, and would enjoy themselves with milder amusements that are in keeping with the scriptures. Paul says in his first letter to Timothy, in the 4th chapter and the 7th verse: "But refuse profane and old wives' fables, and exercise thyself rather unto Godliness." Peter says in I Pet. 5:8, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

We, as young folks, may think that soberness, purity, and Christian living are just for older folks, and think that they (the young) must have their fun and good time now no matter what it takes. But we must be more careful how we act and

more careful what we say, for we are more apt to do so many things so quick and before we think whether or not we should. We should be of sound mind because we want to be and not because we think we have to. Think of the wonderful promise in Matt. 5:8, "Blessed are the pure in heart: for they shall see God." We should even love with a pure heart, for I Pet. 1:22 says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Let the youth think on this verse, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." (I Tim. 4:12-13. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Titus

2:7-8.)

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

So let us as young folks in the church strive to be more pure and of good report is my prayer. Peru, Ind.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Luke 1:1-25.
- Jan. 12—Luke 1:26-56.
- Jan. 19—Luke 1:57-80.
- Jan. 26—Luke 2:1-39.
- Feb. 2—Luke 2:40-52.
- Feb. 9—Luke 3:1-38.
- Feb. 16—Luke 4:1-30.
- Feb. 23—Luke 4:31-44.
- Mar. 1—Luke 5:1-26.
- Mar. 8—Luke 5:27-39.
- Mar. 15—Luke 6:1-19.
- Mar. 22—Luke 6:20-36.
- Mar. 29—Luke 6:37-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—The Birth of Jesus Announced by Angels. Luke 2:8-20.
- Jan. 12—Jesus in the Temple. Luke 2:41-52.
- Jan. 19—Jesus Baptized in Jordan. Matt. 3:13-17.
- Jan. 26—Jesus Changes Water into Wine. John 2:1-12.

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- Mar. 15—Jesus at the Pool on the Sabbath Day. John 5:1-16.
- Mar. 22—Jesus Choosing Twelve Helpers. Matt. 10:1-8.
- Mar. 29—Review. Jesus Our Example and Helper.

BIBLE MONITOR

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No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAN

We Earnestly Contend That Man is a Fallen Creature.

The scripture tells us clearly how this fall came about and the result of it upon the human family. The first man and woman were without fault; "and God saw every thing that He had made, and, behold, it was very good." (Gen. 1:31). They did not long remain thus however in the estimation of their Maker. A wilful violation of a divine edict brought a great change upon Adam and Eve as well as a change of relationship between them and their Maker.

Man was created in the image and likeness of God but not on an equality with him; hence it was only

reasonable that God would expect them to recognize Him as their superior and respect his wishes as to their conduct and activities. Man failed to exercise wisdom in this respect however and fell from his estate.

In their original state of purity and perfection they received the blessings of God and enjoyed an intimate relationship and close communion with him. There was no shame even though they were naked in the presence of God and no fear in their hearts.

God made Adam and Eve just as he wanted them, without the knowledge of good and evil, but they were not content to remain so. At the suggestion and encouragement of the serpent they partook of the forbidden fruit because they "saw that the tree was good for food, and that it was

pleasant to the eyes, and a tree to be desired to make one wise." (Gen. 2.) Immediately upon partaking of the fruit their eyes were opened and they new that they were naked. They were no longer as God had created them neither were they as he desired them to be and they knew it. This sin brought shame upon them and they were now fearful at the presence of God.

Because of this sin the course of life for the human family was changed. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return

unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:16-19.) Adam and Eve were then driven out of the beautiful garden of Eden to suffer the consequences of their sin.

The human family all through the ages has manifested this same fallen nature. They have not been and are not now willing to recognize God as they should and submit to His wishes. It is not natural for us to walk in the ways of truth and righteousness as the Lord would have us to do. In order to get a natural desire for godliness it is necessary to crucify the flesh with the desires thereof, put to death this carnal nature and become partakers of the divine nature. This can only be accomplished through faith in and obedience to the God of heaven who created and sustains us. It is apparent that man can never save himself from his lost and undone state. God alone can reinstate us into divine favor and fellowship again. The way of salvation has been clearly marked out and revealed to us. "Thanks be

to God, which giveth us the victory through our Lord Jesus Christ."

LOSING AND FINDING LIFE

F. B. Surbey

As recorded in Matt. 16:25, Jesus said to His disciples: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Just before this statement of Jesus', Peter had rebuked him for saying that He must go to Jerusalem and suffer many things and be killed. Peter evidently wished for Jesus a temporal life spent in the ordinary way, after the natural man, and enjoyed much as other people enjoy it. In this thought Peter is much like the majority of the people today, even many Christian professors.

The things that they are most concerned about are the comforts of the body and the desires of the flesh. They crave prosperity in material ways and plenty of remuneration from efforts and energies spent along material lines, so they can

have the luxuries coming out of all modern inventions and thus have more prestige among their friends and more pleasure in entertaining them. In short, the masses today enjoy a life full of modern comforts and pleasures, and free from hardship, sacrifice and persecutions arising out of peculiar living and protests against indulgences that detract from the spiritual life and from God.

Jesus would have His disciples know that this way of saving a life is losing it. He says that Peter, by his attitude to the life mapped out for Jesus, is influnced by Satan and is an offense to Him, because by savoring the things of men he did not savor the things of God. Finding one's life, Jesus says, comes by losing it for His sake, by denying self and taking up one's cross and following Him. This implies many and even all sacrifices necessary to please Jesus and help him to carry out His mission in the world, and requires being willing and able to drink with Him the cup of sorrow and be with Him baptized with the baptism of suffering even unto death for the

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Ezra L. Beery, Union, Ohio, Associate Editor.

sake of our's and other's spiritual good.

The "good things" in the lifetime of the rich man who fared sumptuously every day, caused him to lose his life. The rich, pleasure-loving men, spoken of in James 5, that nourished their hearts to the full while in the world, lost their lives. On the contrary, the sorrowful, enduring, patient Job, and those who in Matt. 25 lost their lives of pleasure and comfort in feeding and clothing the hungry and poor and in ministering to the needs of the sick and strangers, shall find their lives when the king shall

say, "Come, ye blessed of My Father."

Moses lost a life of pleasure, authority and wealth in order to find a better life. Stephen lost one life to find another at the right hand of God. Paul could have enjoyed a life of authority and prestige as a Pharisee, but he chose to lose it in service, under stripes, stonings, persecutions, imprisonments and execution, that he might find the real life. When the people that passed by the cross of Jesus said to Him, "Save Thyself and come down from the cross," He did not save Himself but gave up His life that He might find it.

"Saving and Losing Life" or "Finding Life by Losing it," which? An all-important present day question!

If Jesus would come to us in person as He did to the disciples, and say, "For whosoever will save his life shall lose it; and whosoever wil lose his life for My sake shall find it," what changes would we make in our lives? Yes, and He does say it to every one of us today through His inspired word. May we ponder the statement to our eternal good.

North Canton, O.

PRESSING FORWARD

Ezra Beery

Much might be said on this subject. Paul, writing to the Philippians (3:13-14) said, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul could have looked back on his past life, which was full of authority, trials, and blessings as a failure, but he was a man of works. When he had papers of authority from the high priest, to bind all Christians and put them in prison, he did not do a half-way job, but when he was struck down, he didn't just fold his arms and see what would happen, but asked the Lord what he should do. His blessings came when he received his sight and the Holy Ghost, and straightway he preached Christ in the synagogues.

Paul made use of the light and opportunities he had given to him. Back when God placed man in the Garden of Eden, He did not

tell them to sit there in ease, they were to till the ground for a reward. Where is our reward? At the beginning or end of the race. Can a man run a race standing still? We all say, no. Neither can any person be a follower of Christ, and be a do-nothing. I wonder why Christ and his disciples didn't sit down in some shady place, and say, we're God's servants, if you want anything come to us. That would have been the modern idea of greatness.

I sometime ago read an article by a person who said he was standing still, and his arguments prove the truth, without a doubt. In the first place he says concerning his church, are there not more than 7,000 who have not yet bowed the knee to Baal? What do we consider Baal worship? Is it only worshiping idols? Could it not be our homes, automobiles, fashions of the world, politics, or could it be just standing still? Then if we're linked up with Baal worship the only thing to do is change our course.

Paul says in II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and

touch not the unclean things, and I will receive you." Can you come out from among these things and stand with your arms folded?

The Bible is a book of action, not designed for drones. He also states that in this church where there are some that haven't bowed to Baal, that they are trying to invent some convenient form of baptism, for children in keeping with the times, then adds, what will be next? That's what we have wondered this long time, and yet he fails to come to the knowledge of the truth taught in the good Book that these things will come. He also says, we don't go, we stay. I'll admit there are a good many people in this land, that are not getting very far. He also says that the young people want something to stand for. I'll admit that the leaders of most churches are giving out strong lights, but their reflectors are turned in the wrong direction, not at all the fault of the young.

Now, I wonder how many of us, that have tasted of the good things of God, would want to go back into

the beggarly elements of this world. I would like to ask them, what right do we then have to bring the world into the church.

Let us as a Dunkard Brethren church move on in the faith, once delivered to the saints. (Heb. 3:14) "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

Union, Ohio.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Search the scriptures daily.

NOTICE

Through an error on our part the following article was omitted from an earlier issue in which we had intended for it to appear.

—Editor.

**CHRISTMAS AND THE
CHRISTMAS TREE**

J. A. Leckron..

We have been wondering how many of the members of the Dunkard Brethren church really know where the custom of the Christmas tree and Christmas came from. We believe if we all knew the origin, we would quit the practice, not that we want to say we should not celebrate the birth of our dear Savior, but on the date and in the manner in which it is carried on.

We know this article will not be popular with most people, but it ought to make all who belong to the Dunkard church think what they are doing, if they are instilling the so-called Christmas into their children and making them believe in a Santa Claus, etc. If any of the members of the Dunkard church are doing such things, God forbid that they keep it up, but that they stop such a heathen practice, but teach them that there was a Christ Child born into the world, that they through Him might be saved, not by acting silly

and foolish at the time of His birth, but teach them they should thank our Heavenly Father that He so loved the world that He gave His only begotten Son that whosoever believeth on Him should have everlasting life.

Now we want to give you a little history where the Christmas tree came from first. Our Christmas tree is a custom taken from Pagan rites of old. Christmas is now so firmly fixed as a Christian festival that comparatively few persons are aware that its actual origin and many of its customs may be traced directly back to pagan celebrations antedating Christianity by many centuries.

One of the oldest festivals held at this season of the year was that of the sun-worshippers. Having absolutely no knowledge of astronomy, these savage and primitive people feared the sun was dying when the days grew short and dark in the month we now call December. When the winter solstice had passed and the sun began its climb back into the heavens they held celebrations welcoming the return of that heavenly

body.

In old Rome the winter solstice was called the birthday of the sun and its celebration became widespread. In the meantime the birth of Jesus heralded the beginning of the present Christian era. Sometime after His crucifixion in 29 A. D. the Christians began the celebration of His birth. It has since been pretty well established that Jesus was born in the springtime but for some reason, winter was selected as the best season for the festival. Coming at the season it does it has gradually replaced the seasonal rites of the pagans as Christianity spread. For many years January 6th was observed as Christmas although it was not until about 428 A. D. that a uniform date for Yuletide observance was established. This date was then kept until the adoption of the new style calendar, when the date was pushed back to December 25th, where it remains today.

The Christmas spirit was traced back in history recently and identified as a one-time "public enemy." Branded a pagan outlaw, it was banished from New

England by the Puritans in 1659. Yule gaiety and feasting so irked those solemn pillars of the church, declared Prof. William Warren Sweet, University of Chicago church historian, that they passed a law in the general court of the colony of Massachusetts saying: "Whosoever shall be found observing any such day as Christmas, or the like, either by forebearing of labor, feasting, or any other way, as a festival, shall be fined five shillings."

Only during the last half century was the Christmas spirit generally accepted in America, even in the church, Prof. Sweet asserted. He said: "Literature of the great evangelical religious groups—the Baptist, Congregationalists and Presbyterians—held no reference to the festival of the nativity up to the Civil war. Shortly after the war, a presbyterian organ in Louisville objected to the observance of the day on the grounds that there was no evidence to establish exactly the date of Christ's birth and that there was nothing in the New Testament to indicate that the birthday should be celebrated. Ten years later,

or about 1880, Christmas issues of church papers show decided changes in their attitude. Christmas advertisements made their appearance, Christmas poems and editorials. From this time onward the religious significance of Christmas has been growing in all the evangelical churches."

The Puritans were right in their contention that Christmas was pagan, the historian said. The holiday began about the middle of the fourth century after Christ as a purely spiritual observance, he explained. Soon, however, garlands and feasting associated with the ancient Roman feasts of Saturn and the Kalends of January, and the northern European barbarian festival of Yule were added.

Now, my dear readers, do you think we ought to pattern after the Pagan custom just because others do? That is what got the children of Israel in bad, they wanted to be like other people, and we have a lot of people in the days in which we live that are of the same stripe. You can all plainly see where all this custom came from, and why follow

after it? We are not writing this to discourage any from thanking the Heavenly Father for His great love, and His great gift, His Son, but we should be very careful how we worship, and not follow after some heathen custom. May we all have our minds renewed to that extent that we will not have our minds set so much on the things of this world but have it fixed on heaven and heavenly things, is our prayer.

Greentown, Ind.

A WORD OF
EXHORTATION

Jason B. Hollopeter

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." (Malachi 3:16.)

"But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13.)

As one who fears the

Lord and loves the fellowship of the saints I am constrained to write a word of exhortation with the above scripture as the basis for these remarks.

There is great need today for the believer, the born again child of God, to fellowship with those of like precious faith. You find this desire in the heart of the believer everywhere, and with increasing wickedness in high places, the depravity of the human heart and activity of powers of evil increasing, watching and praying is a necessity if one is to escape the pollutions of the world on the one hand, on the other the temptations of the devil robed as an angel of light trying to deceive the very elect, and the world in the church, the true believer must speak often one with another.

As deep crieth unto deep, so does the soul cry out for the living God and has an intense desire to commune one with the other. God has had in the past and now has a remnant saved by grace who are faithful to Him, whose fellowship is in the Lord and not as the world

fellowships. The world is in rebellion against God, they hate God and righteousness but love the things of the flesh such as "lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries," etc.

These things do not stay in the world, they creep into the churches and we have the same things as in the days of Moses when the people sat down to eat and rose up to play and dance (naked) before the golden calf. We have the same heart of unbelief today manifesting itself, not subject to the will of the Spirit, but "lovers of their own self, covetous, boasters, proud, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:2-5.)

Where should the true believer turn but away from such that do and love such things and unto those who fear the Lord and have no pleasure in denying the Lord who bought them. These and other sins are being done today in the name of

religion, as one lady said, "I can play cards with a prayer in my heart." She was a member of a church.

Many of these things are used to raise money to run the church, pay the preacher and for mission work, which last to say the least is doing evil that good might come. Nudism, another present day sin, is rampant, and by many is called respectable. The Bible says that when man sinned God clothed him, today the unregenerated heart in rebellion against God, wants to deny the fact of sin, and wants to unclothe the body which is unbelief in all its ugliness, which would seek to make vice virtue, do away with the necessity of the blood of Christ for the covering of our sins and in the end try to make God out a liar and man a god of his own.

God's patience was one time exhausted and swift judgment fell on Sodom and Gomorrah. But for the interceding of Moses Israel would have perished, and for the faithfulness of men like Abraham, Caleb and Joshua, God's mercy was extended. His spirit will not always strive with men and because this is the day

of grace and judgment is not executed immediately, men are doubting and denying the Bible and the Christ of God. Church members become careless and indifferent as to their spiritual welfare and like the five foolish virgins their oil is running low and if Christ returns soon, they are not prepared. Feasting and fun take the place of fasting and prayer. They perhaps mean well but the deceitfulness of sin causes them to become careless and indifferent as to reading and studying the Bible, prayer is neglected, they follow afar off, and sad to say not always is their found a way of return. Peter did, Esau did not.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" As water seeks its level and as the evil man loves darkness, while the good man craves the light that his deeds might be made manifest that they are wrought with God, so do those who fear the Lord crave the fellowship of one another that they might speak and sing the praises of the Christ, their Lord and Master, who loves His own unto the end and through-

out eternity. They love to pray for the gift of the Holy Ghost, to think of the Lamb of God dying on the cross that we might be free. His glorious resurrection, the church His bride, the promise of His return, the marriage feast of the Lamb, ever to be with the Lord, no night there, no pain, no sorrow, no death, and Christ's warning to watch and pray, and to be about the Master's business of proclaiming the gospel and witnessing to the saving power of the word, these and others, are subjects of the believer's conversation and meditation.

"Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." (Heb. 10: 23-25.)

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that

your labor is not in vain in the Lord." (I Cor. 15:58.)

"For our conversation is in heaven: from whence we also look for the Savior, the Lord Jesus Christ." (Phil. 3:20.)

Rockton, Pa.

IS THY HEART RIGHT?

Ida M. Helm

"Is thine heart right? (II Kings 10:15.) This was the question Jehu asked of Jehonadab when he went out to execute the commission God gave him to exterminate idol worship in Israel. "It is," was Jehonadab's answer. Then Jehu invited him to a seat in the chariot with him. Jehonadab gave Jehu his hand as a pledge that he was of one heart and mind with Jehu in the sifting of God's people and the two could go together into the fierce conflict with the devotees of Baal worship for they were of one heart and one mind to do the Lord's work. If we get on God's side, which is always the right side in the strife of truth with falsehood, all will be well with us no matter how

powerful are the forces of evil.

The heart is deceitful above all things and desperately wicked. (Jer. 17:9). When God created man his heart was innocent and pure but Satan planted the germ of sin in the heart of man and changed it to a thing so corrupt that it called forth this scorching record from the inspired writer, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.) There are many other references in the Bible to the evil condition of the human heart.

God is righteous, He is pure and holy. Man in his sinful, carnal state can not see God and live. It may be truly said of every person in their unregenerate state, "Thy heart is not right in the sight of God."

Israel as a nation had apostatized and was woefully in need of regeneration. They had slighted God's word and worshipped according to the desire and dictates of their own heart, and they had to reap the briars and thorns and the whirlwind of their own sow-

ing. That people is on the broad highway to apostasy that teaches for doctrine the commandments of men. Our religious teaching must be the truth as it is revealed in Christ Jesus, it must be God's word in purity and simplicity. The heart that is right with God is illuminated with the Holy Spirit, it reflects the light of God and people recognize the reflection. It is folly to lean on any arm of flesh, or trust in one's own heart and intellect. God recognizes the treachery of the pretense of the heart that makes religion a cloak behind which he seeks to hide the adversary. A treacherous heart. Alas!

God gave Solomon a wise and understanding heart, a good thing for a king and his throne and it is a good thing for every person in the king's realm to have a wise heart, willing and able to discern between truth and falsehood, to distinguish between right and wrong in season and out of season; it requires spiritual discernment of the heart, it requires a priceless gift from God.

James 1:5 says, "If any of you lack wisdom, let him

ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." God gave Soloman largeness of heart, a wise heart, great intellectual capacity and a strong will to obey Him in everything. It was Soloman's choice. The wise heart will wait God's time, knowing all will be well when God leads, and not do like king Saul, take things in his own hands. Saul offered sacrifice contrary to God's word and God said, "To obey is better than sacrifice, and to harken than the fat of rams."

Wisdom is better than strength as worldly power or honor, yet how often men despise the wisdom that God gives. God searches out the evil heart and punishes it.

Obadiah tells us how Edom dwelling in his rocky strongholds was led by pride of heart to believe that it would be impossible to dislodge him from them in face of the prophecies predicting his overthrow, but God decreed that there should be a complete destruction of Edom and Edom went down before God. She reaped as she had sown.

In Matt. 5:8 Jesus says, "Blessed are the pure in heart for they shall see God." The pure heart is free from all alloy of pride. To be pure in heart requires complete purity of the inmost thoughts and desires of the heart. A thing is pure when it contains no admixture of alloy, no inferior substance. As the heart thinketh so the mouth speaketh. If the inside is pure, illumined by the Holy Ghost it will be reflected on the outside; the Spirit will impart some of its blessedness to the character of the one that receives Him into his heart.

Love and benevolence are pure when they contain no admixture of lust and self seeking. Jesus' religion requires that people should be humble, lowly, meek like the Master they serve. The meek are persons of lowly and gentle demeanor. They speak evil of no one. They are never busy bodies in other men's matters, they do not serve lusts and worldly pleasures. They are ready and willing for every good work. They delight in the teaching of God's word. They are satisfied with little of this world's goods rather

than desire the riches of the many wicked.

Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.) God's promise is the meek shall inherit the earth. They may have but an acre of ground and a cabin in this life, or perchance live in a tenement, but they are heirs of all future blessings, they are the only rightful heirs of the land and the riches of this present world, they are children of the King, and joint heirs with God's Son Jesus Christ. The wicked are usurpers and must be cast out.

Purity of heart begins with having the "heart sprinkled from an evil conscience," sprinkled with the cleansing, atoning blood of Christ Jesus. God alone can do the sprinkling. And the body washed with pure water. This is man's part, it takes place at baptism. To the people that said on Pentecost, "What shall we do?" Peter answered, "Repent and be baptized every

one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Baptism is the door into the church. Three thousand souls entered the door and were added to God's people on Pentecost. When the body is washed and the heart sprinkled, cleansed by the blood of Christ there is light in the heart wherewith to see God. External purification without inward purity of heart is not acceptable with God. We must scripturally know and see God in this life, we must worship in spirit and in truth if we would see Him and be like Him over there. Without holiness there is no power to please and see Jesus.

The people that crucify Jesus, whether they be Jews or Romans or of any other nationality shall look, one day, on Him whom they pierced, but they shall die the second death. Heb. 6:6 says people today and of all ages and climes may "Crucify to themselves the Son of God afresh, and put him to an open shame."

Matt. 25:46 says the wicked shall go away into

everlasting punishment; but the righteous into life eternal." "Is thy heart right with God?"

R. 2, Ashland, O.

**THOU SHALT NOT BEAR
FALSE WITNESS**

Roy D. Boaz

This is the one commandment of the ten which searches us at almost every turn. It was true in the days of Israel or there would have been no need to include such a commandment in the decalogue. From Proverbs: "These six things doth the Lord hate, . . . a proud look, a lying tongue, hands that shed innocent blood. A heart that deviseth wicked imaginations, and a false witness that speaketh lies and he that soweth discord among brethren." From the Psalms: "What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer."

Historically, this commandment can be traced to the Hebrew court of law. Israel had to take measures to insure the truthfulness of its witnesses in its courts. They were severe too. One of Israel's codes contains the following enactment: "If the witness be a false witness, and have testified falsely against his brother; then shall ye do unto him as he had thought to do unto his brother; so shalt thou put away evil from the midst of thee. And those that remain shall hear and fear, and shall henceforth commit no more any such evil in the midst of thee. Thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Sounds harsh, doesn't it? But when we consider the frightful role played in the world's history by lying reformers, we see the need of absolute truthfulness in testimony.

But how does this commandment affect our daily living?

First of all in gossip!

David considered gossip a serious religious offense. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He

that backbiteth not with his tongue or doeth evil to his neighbor?"

How Mrs. Grundy lives on from generation to generation! She is still the chief talker in most social meetings. It matters not whether across the backyard fence, or calling from window to window at house cleaning time, or whether at pink tea parties attended by those included in the social register. Such feed like a cancer, destroying the soul. George Meredith has said that gossip is a beast of prey that does not wait for the death of the creature it devours. It is a prevailing form of murder! To tamper with a person's good name without knowledge of facts which are generally known is like playing with fire. One of the oldest codes in the Bible enacts this law: "Thou shalt not go up and down as a tale bearer among thy people!"

How many people fall into the habit of running down other people. It is so easy, particularly if that person has achieved something or gotten into the public eye. And when we sift it down we find very often that it a habit into which we have

fallen to minister to our own vanity. We try to justify ourselves, thinking that the one whom we criticize is no smarter or cleverer than we are. To belittle others somehow exalts us! Whether we explain it by calling it a defense mechanism" or what not, the Bible condemns it. This matter of growing into the strength of Jesus forbids such gossip. So often when some one brings a word of praise about one we know, we break in with our, "Yes, but" and then proceed to batter him down! Our eyes are so often glued to the weaknesses in humanity instead of to its strength.

On the other hand, there is that kindred habit of flattery which goes with slander! He who is continually overpraising to one's face is likely to condemn when out of earshot. Both slander and flattery are a part of false witness against one's neighbors. "Take heed how ye hear," said Jesus. Some one has written:

"The wisest of the wise
Listen to pretty lies,
And love to hear them told,
Doubt not that Solomon

Listened to many a one
Some in his youth, and more
when he grew old."

Jesus interpreted this commandment in this fashion. "Judge not, that ye be not judged." How little we really do know of the inward spirits of men!

Have you ever had the experience of forming unkind judgment about people—judgments which you formed because you thought they gave that evidence? Then when you acted on the judgment you formed, you found to your dismay that you were dead wrong! How unkind and untrue such judgments are!

But we are forced to judge men any number of times. Any public servant is called upon to pass judgment on people in letters of recommendation and by word of mouth. We must know how they will react in positions to which they are aspiring. Life is a series of such judgments. Jesus himself judged the men whom he chose to be his followers. But do you suppose that we would have chosen fishermen? The amazing thing about Jesus' judgment of men was the

high value he placed on them! He judged them highly, and for some reason they responded to his valuation, and with one exception they lived up to it. Do you remember his expectation of Simon Peter? "On this rock," I dare say most of us would have thought of Peter as a rather dubious candidate, a shaky figure. One as flighty and as changeable as he did not look like good pastoral material. I rather think a pastoral committee looking for a pastor would have turned him down. But Jesus judged him for what he saw in him. Jesus overlooked the social ambition of James and John and saw that they could drink the cup which he drank and be baptized with the baptism with which he was baptized. Jesus put stock in Judas up to the last! Jesus judged men by the rule of love, the preamble of his constitution for the kingdom of God. He was speaking to would-be good men warning them against a common fault, which is to become supercritical and to undervalue men and women.

We must discriminate, but it must be love's discrimination. It is stagger-

ing to estimate the degree of ill feeling and ill will caused by bearing false witness. Words spoken carelessly, idly, jealously, and in other ways have wrecked hearts, broken homes and sowed seeds of discord in the history of nations. Our Lord brings the prescription for cure to all of us when he says: "Why considerest not thou the beam that is in thine own eye?" That is a very practical suggestion. How far do we get in arriving at real truth, or in creating a desire for harmony, by continually misrepresenting others? Most of those who persist in bearing false witness are hypocritical. They overrate themselves and then underrate others. There is deceptive modesty in some people who will run themselves down with others, in order to have others exalt them and tickle their vanity. We need to clean our own prayer closets for the prayers can not penetrate the layers of self-righteousness and complacency we have built around ourselves. Severity with self is the only safeguard of love with others!

This is essentially a commandment in favor of truth

and honesty! When we stop to examine the structural basis of our own life; and the basis of social relations in business, and trade and in government we will find that our sense of truth and honesty, and fair play centers in God and in the ethical standards set forth as lived by Jesus Christ, and I insist again, as I have always done, that we can not find a satisfactory basis of going on, except it be grounded in religion! Yes, the good old Book is right! Men and societies disintegrate and decay when we lose hold of the principle of truth and honesty in our speech and in our deeds.

Let us determine to be honest with ourselves and with others about little things and big things. Let us keep our minds and tongues bridled in the fear and in the love of God.

Selected by M. G. W.
Quinter, Kans.

THE LAW OF BAPTISM

John Eppley

The law of Baptism laid down in Matthew 28:18-20 in the word of our Savior,

"All power is given unto Me in heaven and in earth. Go ye, therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway even unto the end of the world. Amen."

In the commission given to the apostles by Jesus as recorded in Matt. 28:19-20 we find the instructions that were to guide them in their work of completing the kingdom of God and of making known the terms of his admission and the benefits to be enjoyed by every one who would become a citizen thereof in this commission.

Jesus says, Go teach all nations baptizing (baptizo) them. What did He mean when He said baptizing? Baptizo means to immerse. Ramtizo in Greek means to sprinkle and this is not found in the New Testament. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.)

Obedience is the crown-

ing grace of all. It is that principle, I mean, to which Polity owes its stability; Life its happiness; Faith its acceptance; Creation its continuance. This is the principle that recognizes the well nigh forgotten truth that Christ is Lord as well as Savior. It is a far reaching truth and strict obedience to it carries us into the immediate presence of God.

No more significant words are in the Bible than those of Jesus Christ, "Ye are my friends if ye do whatsoever I have commanded you. In Matt. 28:19-20 He commanded them to do certain things. He did not use the word ramtizo, but He used the baptizo, a word which means immerse.

Basil the Great A. D. 370, the bodies of those baptized are as if buried in the water. Therefore Paul calls the immersion the burial, saying we were buried therefore with Him by the immersion into death. Let us therefore be buried with Christ by the immersion that we may also rise with Him. Let us go down with Him that we may also be exalted with Him. Let us come up with

Him that we may also be glorified with Him.

There is but one conclusion that neither sprinkling nor pouring is Christian baptism, is as certain as it is that holy men of old, speaking as they were named by the Holy Spirit, called things by their right names. Jesus spoke the Greek language and being divine He used the words necessary to clearly express His thought to the apostles in His commission.

Jesus said, go teach all nations immersing them. Peter in Acts 2:38 said, repent and be immersed. Acts 8:38, They both went down into the water, Philip and the eunuch and he immersed him, and so according to the testimony of these witnesses the word baptize means immerse.

The way into the kingdom or church by reference to and a study of Matt. 16:13-21, you will learn that the kingdom spoken of by Jesus and His church are one and the same thing. Paul says in Col. 1:24 that the church and Christ's body are the same. The government that Jesus set up on earth is called My church. Matt. 16:18. His

body, Col. 1:24. His kingdom, Col. 1:13. And the way into this divine government is clearly and minutely marked out in the New Testament, which is the constitution of Christ's kingdom or church.

In Romans 6:3 Paul says we are baptized into Jesus Christ, hence we are immersed into His body, His church, His kingdom. Since these are all one and the same organization, heaven is a prepared place for a prepared people. When one believes wth all his heart that Jesus is the Christ, the Son of the living God, repents of his sins, confesses his faith in the Lord Jesus and is immersed for the remission of sins, he must begin that preparation work so necessary to fit him for the everlasting kingdom of our Lord and Savior Jesus Christ.

May God add His blessing that we as Dunkard Brethren may hold on to that which was laid down by our Master.

Lower York County, Pa.

COOPERATION

John Sleppy

The great cry amongst

the popular denominations is cooperation. Many are willing to sacrifice their faith just in order to co-operate with someone else. This is wholesale affiliation with Satan.

Folks are willing to sacrifice most anything to link up with the evil one but can not deny themselves the vanities and follies of the world in order to walk with the Lord.

Anything that smacks of worldly organization, sport or gratification is loudly acclaimed; yes, anything that the devil suggests.

This is fraternal relations in its last stages.

Ludlow Falls, O.

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NEWS ITEMS
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WATERFORD, CALIF.

Waterford congregation met in regular quarterly council on Friday evening, January 8th. Bro. H. E. Andrews opened the services by reading Romans 8, and prayer. Our Elder being absent, Bro. M. S. Peters took charge of the meeting.

The sisters were granted the privilege of organizing an Aid society. All business was disposed of in a very pleasant and Christ-like manner.

Our series of revival meetings are to begin on February 16th, Bro. Blair Hoover of Modesto will conduct the meetings for us. Our love feast will be February 22nd, at the close of the meetings.

Our interest and attendance at all of our services has been very good throughout the entire year. Truly the Lord has blessed us. We have received eight new members into the church during the year, for which we feel to thank and praise the Lord.

Now as we launch out into the New Year some of us plan on going into new fields of labor, where the field is white unto harvest and the laborers are few. Pray therefore that much good may be done in the Master's name, and that many souls may come to Christ through our feeble efforts. We are only instruments in God's hands and can do nothing by our own strength. As the Apostle Paul said we can do all things through Christ who strengtheneth us.

We ask you to remember us here at this place, and we that are taking our leave for other fields, in your daily prayers.

Sister M. S. Peters.

OBITUARY

Lloyd Ray Dickey, son of Bro. and Sister Howard R. Dickey, was born on July 3, 1918, in Miami county, Ohio, and passed away at the home of his parents in Browning township on Saturday, February 8, at 5:30 a. m.

Lloyd's childhood was spent in Ohio, where he received the major portion of his elementary schooling. In February of 1932, he came

with his parents, brothers and sisters to Illinois where the family has since made their home in and around Astoria. Lloyd continued his education in the Astoria and Hickory schools. He entered Browning high school in September of 1934 and was a member of the Sophomore class at the time of his death.

Until the present winter season, Lloyd had enjoyed good health and has had only a few minor illnesses. On Sunday, January 26th, he contracted pneumonia and was confined to his bed where he remained for one week and five days. During this time his condition had improved and recovery was more than probable. However, early on Saturday morning, Lloyd complained of difficulty in his breathing, and death, due to a blood clot, which formed on the heart, followed almost immediately.

At this, the time of their son's death and burial, both Bro. and Sister Dickey are confined to their beds with pneumonia and wish to express their gratitude to the friends and neighbors who have been so helpful and kind.

Besides his parents, Lloyd leaves to mourn his passing five brothers and sisters: Lowell, Gladys, Freda, Ralph and Ruth; one brother having preceded him in death. His passing is also mourned by many other relatives, members of the father's and mother's immediate families, residing in the states of Ohio and Michigan, respectively.

Lloyd's passing is further mourned by a host of friends and school associates. A sunny disposition, an eager willingness of co-operation with his colleagues in any

group activity, a wide range of information of current topics, and a wholesome vitality of life marked him as one whose passing will leave a void in the hearts of his host of friends and school associates.

A. H. Lind.

AN OLD FASHIONED PREACHER

H. M. Barkdoll

I never had the title of D. D. as many do.
 I never saw my name in the columns of who is who;
 I never preached a sermon nor made an address,
 I never was called upon to make a speech for the press.
 I had very little money but some good common sense,
 I knew a lot of people and had their confidence;
 I never put on airs of seeming over wise,
 Another thing I never did was advertise.
 My dress was tackey and I labored hard,
 At shocking wheat or milking cows or cleaning the yard;
 I made many mistakes but always made amends,
 And I never was lacking when I needed friends.
 It takes all kinds of preachers the world to make,
 The rich, the poor, the genuine and the fake;
 We all have our little corner in the world to fill
 And as a preacher I always did my duty with a will;

In an honest manner you may say,
poor simple soul,
But I will answer present when the
Master calls the roll.
Glendora, Cal.

Watch ye and pray, lest ye enter
into temptation.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—Luke 7:1-29.
- Apr. 12—Luke 7:30-50.
- Apr. 19—Luke 8:1-25.
- Apr. 26—Luke 8:26-56.
- May 3—Luke 9:1-26.
- May 10—Luke 9:27-62.
- May 17—Luke 10:1-24.
- May 24—Luke 10:25-42.
- May 31—Luke 11:1-28.
- June 7—Luke 11:29-54.
- June 14—Luke 12:1-21.
- June 21—Luke 12:22-48.
- June 28—Luke 12:49-59.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Jesus Tells Who are Blessed. Matt. 5:1-12.
- Apr. 12—A Perfect Prayer. Matt. 6:1-13.
- Apr. 19—The Golden Rule. Matt. 7:7-12.
- Apr. 26—Healing the Centurian's Servant. Luke 7:1-10.
- May 3—A Widow's Son Restored to Life. Luke 7:11-17.
- May 10—The Wheat and the Tares. Matt. 13:24-30, Matt. 13:

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36-43.

- May 17—Jesus Stills a Storm on the Sea. Matt. 8:23-27.
- May 24—Many Sick People Healed. Mark 6:53-56.
- May 31—Raising the Daughter of Jairus. Matt. 9:18-26.
- June 7—Two Blind Men Healed. Matt. 9:27-31.
- June 14—Jesus Feeds Five Thousand. Matt. 14:13-21.
- June 21—Walking on the Sea. Matt. 14:22-33.
- June 28—Review: The Deeds and Lessons of Jesus.

BIBLE MONITOR

VOL. XIV

April 1, 1936

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE ATONEMENT

After the downfall of man through which he lost the favor and fellowship of his Maker the human family was in a helpless condition. The stamp of sin was upon all, the wages of sin was death, and man was unable to save himself from this fate. Had it not been for the intervention of the Divine hand humankind would have been eternally doomed.

The apostle Paul explains this unmerited favor of God toward fallen mankind briefly in Romans the fifth chapter, a part of which we give here. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when

we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:8-9.)

For this atonement all credit is due to God, "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (II Cor. 5:18-19.)

This reconciliation was accomplished through Jesus the Christ who suffered and shed His blood—who gave Himself a ransom for all—

who his own self bare our sins in His body on the tree without murmur or complaint, that He might bring us back again to God, that we might have life and have it more abundantly.

We are assured by the scriptures that this atonement by the Christ was sufficient for all. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." (Col. 1:20.) "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2.)

This marvelous condescension on the part of our Savior in voluntarily coming down to this lower and sin cursed world; His life of labor, trials and sorrows; His deeds of love, kindness and mercy; his agony, suffering and death were all given freely to rescue we poor sin cursed mortals from

everlasting destruction. Jesus did His work well, He payed the price for us which was impossible for us to pay; then how great a debt of love and service do we owe Him! What reasonable excuse can we give for failing to lay hold on salvation through this wonderful Savior?

When we consider the many facts connected with this subject we are made to marvel at the carelessness and indifference of the human family toward this wonderful plan of our Maker and God to bring us back into favor and fellowship with Him. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Heb. 2:3-4.) "See that ye refuse not Him that speaketh. For if they escape not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice

then shook the earth: but now He hath promised, saying, yet once more I shake not the earth only, but also haven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12: 25-29.)

May this solemn warning be given our serious consideration.

CORRECTION

A mistake in the former notice of District Meeting for District No. 2 has been reported so we wish to correct the same.

The meeting is to be held at the Pleasant Ridge church, Ohio, on May 6th, to begin at 9:00 a. m. The church is located four miles east of Montpelier, Ohio, on State Route 20.

Your presence will be appreciated. Come.

—Editor.

TESTS OF FAITH

A. G. Fashnestock

The age in which we are living has brought problems to us, such that our forefathers have not had. In problems pertaining to our physical being and in problems that pertain to operations of farms, factories, traffic, mails, governments, etc., they are fairly well solved through applying wisdom to past developments and experiences of the past and making use of the present opportunity, with the exception of the problem which pertains directly to the peace of humanity, the peace that came from heaven. Jesus said, "My peace I leave with you, My peace I give unto you, not as the world giveth give I unto you," etc. Our American people (Christian nation) (?) have not taken heed to past experiences and developments which pertain to this great question of peace, and many, many churches have not availed themselves of the opportunity to receive and maintain the peace that brings satisfaction here on earth and

B I B L E M O N I T O R

West Milton, Ohio, April 1, 1936

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through all eternity. The reason is a lack of faith in God.

Faith is tested and tried in various ways. 1st—Some people's faith is tested by the multitude of unbelievers, who mock and scoff. Jesus says, "If they say all manner of evil against you falsely, for My names sake rejoice and be exceedingly glad for great is your reward in heaven." Do we believe this? Noah, when building the ark, did not permit himself to disobey God and through it he saved himself and his family. Think of the many Christian professing parents, who do

not only neglect the saving of their children but through unbelief lead them astray.

2nd—Faith is tried by the ties of nature. Sometimes we find parents and sometimes children who know that they are not doing what they ought to do but they don't want to hurt the feelings of others and mar their social relations. They evidently have no faith in what Jesus said, (Matt. 10: 37-38) "He that loveth father or mother more than Me is not worthy of me and he that loveth son or daughter more than Me is not worthy of Me and he that taketh not his cross and followeth after Me is not worthy of Me."

Abraham might have said like many say today, no, I will not offer my son Isaac, such an act would wound the heart of my wife and possibly killed her and furthermore what would others say.

Faith tested by human reasoning—Jesus said on one occasion, "It is easier for a camel to go through the needle's eye than for a rich man to enter the kingdom of God." Some through human reasoning

say that the needle's eye is a small opening in the wall of Jerusalem. The disciples did not think it as such; I am sure. If they had, they would not have said, "Who then can be saved?"

Jesus must not have had the small opening in the wall in mind according to His reply. He said, "The things which are impossible with men are possible with God," implying that it was impossible for man to put a camel through the needle's eye. (Luke 18:25-27.)

Again, (Matt. 17:20) "If ye have faith like a grain of mustard seed ye shall say to the mountain: be thou removed hence and it shall obey you."

Many people and even ministers, through human reasoning say that this does not mean a mountain of earth but it means troubles we may encounter. A very popular minister has so explained it to me, and when he got through explaining I asked him, if a mountain means trouble what does the sycamine tree mean. Jesus says (Luke 17:9) "if ye had faith like a grain of mustard seed, ye shall say to the sycamine tree, be thou plucked up from the roots

and be thou planted in the sea and it shall obey you."

Reader, beware lest the devil deceive you through human reasoning. The man and woman that depends upon their own understanding and do not have faith in God, very well can say, so far as I can see, sprinkling or pouring are just as good as immersion for baptism, and feet-washing is not necessary, and many other things that we are commanded to do. James 2:18 says, "I will shew thee my faith by my works." Many people today say they believe the gospel but by their works they prove their lack of faith in God.

Faith tested by depending on human ingenuity and strength. God knew that humanity has this weakness. Gideon's army the Lord reduced from 32,000 to 300, so that they may learn to depend on God and obey Him; that their faith and confidence in God may be increased. (Judges 7.) Many a problem that we are trying to solve today, is not ours to solve but to conquer through faith in God.

Jesus told us how to conquer our enemies and to gain our brother. How

many Christian professing people follow His instructions, such as we find in

Matt. 18, and many more, or do we use human ingenuity, proving that we do not have faith in Jesus Christ. No wonder Jude admonishes that we shall earnestly contend for the faith once delivered unto the saints.

Jesus while here, looking down through the ages said, "When the Son of Man cometh, shall He find faith on earth?" (Luke 18:8.)

Reader, will He find it in you?

Brannerville, Pa.

OUR FIRST DECADE

F. B. Surbey

On the 24th day of June, 1936, the Dunkard Brethren church will have completed the history of the first decade of her existence as a separate organization. At the close of this ten-year period we find ourselves represented by some thirty congregations, divided into four districts, and scattered over fifteen or sixteen states. Since our separation in June 1926, we have met annually, as a brotherhood,

in General Conferences that convened in Indiana, Ohio and Pennsylvania.

By virtue of our standards, we are occupying a unique position among the denominations professing Christianity. As to our field of labor, our opportunities are far above those of our pioneer fathers in the days of Mack and Becker, being as we are, established in fifteen or more states of a country of religious freedom. True, the enemy too is better established and working in more avenues all about us, but God is still more powerful than the enemy. The statement of Jesus, "The gates of hell shall not prevail against the church," is still true.

In due time, no doubt, our historians will prepare for us a complete one-volume history of our brotherhood, including the causes and conditions responsible for our existence, the activities leading up to our organization, our declaration of principles, the work of our conferences, and our growth and expansion in number and in our varied activities.

A comparative record of our status at the close of the

first and tenth year might be interesting even now, but we are not thinking of our growth in membership and expansion in varied activities. We are thinking rather of our spiritual record, as God has it recorded, that we have made during this our first decade. What is our actual spiritual record? As we look back over the past ten years, some vital questions confronting us are: In what measure have we attained the spirituality, purity, unity, separateness, and influence we hoped for at the time of our separation? What are the agencies, and attitudes that have hindered our ideal organization? What are the agencies and attitudes that have promoted our growth and progress spiritually and have helped attain our ideal membership and activities according to the recommendations adopted at Plevna, Ind., in 1926?

Each individual member who has been with us from the beginning may be able to make up a list of the helps and hindrances of the past that have entered into our history. We leave all such lists to the meditation of

those who know the past activities, and hope that out of these meditations may grow resolutions to dedicate ourselves to such activities for the future, that will promote greater spirituality and progress, and thus write a history, during the next ten years more ideal to us and more pleasing to God.

Yes; what we have written, we have written. Is it the record of a church "crucified with Christ nevertheless living," "in the world, but not of it?"

Might we improve along the lines of greater love for and more sincere loyalty to the organization we represent; government that will maintain unity of practice in harmony with our adopted principles and methods; united effort on the part of the parents of our brotherhood to rear our children for a future Dunkard generation; more devoted, consecrated and courageous young people who will speak and live for the church and be willing and able to assume the responsibilities that will pass to them from the older generations?

Shall the Dunkard

Brethren church perish from our several communities, or shall we propagate it for our future generations and work for its growth after the manner of the early apostolic church? God will have a faithful remnant who will merit a message like one of the seven churches of Asia merited, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon the world." What history shall we write throughout our second decade?

North Canton, O.

REDEEMED

T. C. Ecker

(I Pet. 1:19) Ye are redeemed with the precious blood of Christ, the Son of God that was born of woman a pure virgin who was conceived not of man but the Holy Ghost, that His birth was heralded and announced by the angels from heaven who named Him Jesus before He was born, for He shall save His people from their sins.

When He was about

thirty years of age He was publicly baptized by John in the river Jordan, and lo, the heavens were opened unto Him, and the Spirit of God descending like a dove upon Him and lo, a voice from heaven saying, "This is My beloved Son, in whom I am well pleased. Hear ye Him."

Jesus lived a sinless life of purity going about doing good, teaching the people the way of everlasting life, healing the sick, raising the dead to life, giving sight to the blind, hearing to the deaf, cleansing the lepers and casting the evil spirits out of the people.

Jesus taught the people many things by parables in which He set forth His great love for them, and what He was able and willing to do to save them from their sins, and what was necessary for them to do to be saved. But the Jews would not accept the truth, He told them to repent of their sins, they denied their being sinners. He told them He was the Son of God, and come down from heaven to do His Father's will. They arrested Him, gave Him a mock trial, had Him crucified, His body was laid in the tomb, they placed a

large stone at the mouth. They then felt relieved of their enemy. But on the morning of the third day some of the women came to the tomb and found Him not, but an angel was there and said He is not here, He is risen from the dead.

His disciples who were His loving friends reasoned among themselves. He suffered the Jews to put Him to death, that all things written in the law of Moses and prophets, and Psalms might be fulfilled.

Ought not Christ to have suffered these things and to enter into His glory, the blood He shed on the cross was necessary to His glorification. Without it He could not have been glorified. The blood of Christ is called the blood of the covenant, now a covenant is a union of one mind and heart with another. When God and man enter into a covenant they unite and become as one. God loves man with unspeakable love and man should love the Lord his God with all his heart. Love unites and saves.

Taneytown, Md.

Trust in the Lord and do good.

WORSHIP ME AND ALL SHALL BE THINE

J. H. Beer

The devil's method to deceive Jesus. There is no sin in being tempted, the Savior was tempted in all points like as we are. (Heb. 4:15.) Temptation does not necessitate sinning; Jesus was tempted we read without sin. He was forty days tempted of the devil, and in those days He did eat nothing, and when they were ended He afterward hungered and the devil said unto Him, "If Thou be the Son of God, command this stone to be made bread." He used the word "if" as though he expressed doubt of His being the Son of God, and knowing Jesus was hungry makes his appeal in a way more inviting. Jesus resisted the temptation, "Man should not live by bread alone.

Failing in this he offered Jesus all the power and glory of this world if He would worship him. Jesus said, "It is written thou shalt worship the Lord thy God and Him only shalt thou serve."

Dear reader can you resist the temptations of the devil when he offers you flowers and glory, and fortify yourself by the word, or will you yield and sin?

Jesus endured without sin the subtlest of temptation from the devil himself. Solitude will not prevent temptations, it may even aid it—Jesus was tempted in the wilderness. If the devil “ifs” Christ’s clean and perfect character, well may he question us whose faults are many. If Satan would seek to have Jesus worship him, he will seek to have men and women worship him. Satan asks no self denials in his offer of accepted worship, he is willing for you to have all the kingdoms of this world, and the glory of them; the devil will let you have all the joy and pleasure you can get out of them. If you want to enjoy the brothel the devil won’t object; if you want to desecrate the Lord’s Day in carnal pleasure you won’t be restricted by him. You can go to the theater, and the card party, and the ball room, to the cabaret or the club house just so you worship him. You can gratify

the desires of the flesh with adornments of gold, pearls and diamonds, just so you worship him Satan will allow you to enjoy it all but remember it is Satan’s worship, and in the end all will be lost.

(Matt. 26:41) “Watch and pray, that ye enter not into temptation: the spirit is willing but the flesh is weak.”

(I Cor. 10:13) “There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape that ye may be able to bear it.” V. 14, Flee from idolatry.

Don’t be deceived by men who misrepresent the gospel. (II Cor 11:13-15) “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers be transformed as the ministers of righteousness whose end shall be according to their works.”

Can you tell the differ-

ence between Christ's ministers and the devil's ministers? The devil wrested and misquoted scripture and his ministers may do the same thing. (James 1:12) "Blssed is the man that endureth temptation, for when he is tried he shall receive a crown of life." (James 4:7) "Submit yourselvs therefore to God, resist the devil and he will flee from you."

Denton, Md.

THE VICTORIOUS LIFE

Ida M. Helm

"Enoch walked with God." It was the power of God that kept Enoch from falling. He chose to walk with God and God kept him upright. Hebrews 11:5 tells us "he had this testimony that he pleased God." The record of his life further tells us, "He was not found in this world for God took Him." His was a victorious life.

Living the victorious life today, living as God would have us live if we would be His true followers requires the miracle power of God—

the power of the Holy Spirit to impart new life and make the living of the resurrection life in Christ possible.

Rom. 6:3-4 says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

We cannot comprehend the magnitude of the power of God that raised Jesus from the dead. It is a fundamental of the religion of Jesus Christ, we may call it the measure of the power of Almighty God. We can not comprehend the magnitude of the power of God couched in the wonderful verses, Gal. 6:2-4. We as folowers of Christ died to sin when Jesus our representative in whom we have believed died in our stead. The greatest miracle today

is the miracle of the new birth and the power through the Holy Spirit to help men walk in newness of life. Of ourselves we can do nothing. In the new birth a man passes from darkness to light, from death to life, from the power of Satan to God, henceforth we should walk in the Spirit—live our daily lives in Christ our Redeemer.

No one can take Christ as their Savior without taking Him as Lord of their life. No one can be a true Christian unless they live the Christ life. Sin and death are the only legacy that the first Adam left to Adam's race. Men and women and boys and girls lived without hope until Jesus, the Second Adam, the God-man came. He was called the Son of God and He was called the Son of Man. He was God with all the attributes of God. He was man with all the limitations and adversities of mankind. He brought life and immortality to Adam's race through the gospel.

The disciples trusted that Jesus was the Messiah, the one that should redeem Israel. They had seen Him mocked, falsely tried, cruci-

fied, dead and buried and the tomb sealed with the king's seal and the Roman guard placed at the tomb and their hopes went down to zero.

Yes, it was the church people that clamored for His death. Jerusalem the holy city of the Great King localized the presence of God. "In Jerusalem is the place where men ought to worship." In it was the temple. Here the nation assembled for worship. Jesus, the Holy One of God, was not considered fit to die inside the city wall and was crucified outside the gate.

He was hung up naked and bleeding, between heaven and earth, under the hot noon-day sun to die a lingering death of anguish. What wonder creation shrank in horror and covered the scene with a mantle of darkness! Crucified? Alas! He is crucified today. Every time we turn from Jesus, everytime we yield to Satan, every time we resist His Spirit, we send Jesus to the cross. When He presents Himself for our choice and we reject Him we slay Him afresh.

If we allow ourselves to be lured away from Christ

by the siren voice of the world, the flesh and the devil we pierce the brow of our Lord afresh, we add more grief and pain to His misery. It was the Jews, the pretended people of God that crucified their Messiah. "We will not have this man to rule over us," was their cry.

If anyone is keeping Jesus out of your heart, despised and unwanted, if you are stubbornly keeping Him nailed to the cross take Him down. Lovingly remove the thorns from His sacred, tender brow, invite Him to sit on the throne of your heart.

"Bring forth the royal diadem, and crown Him Lord of all."

We who have been born again from above, died with Him on the cross and so have logically risen with Christ. We therefore share His risen life and may know in daily experience the power of His resurrection. Rooted in Him we grow more and more like Him, we love the things He loves and hate the things He hates. We avoid the things He would have us avoid. We do the things He would have us do, and say the things He

would have us say.

The Christian church is founded on the fact of the physical resurrection of Christ Jesus from the dead. Nineteen hundred and thirty-six years have passed since Jesus broke the Roman seal, burst the bars of the grave and conquered death. The church is still standing in all its glory and purity. The gates of hell shall not prevail against it.

People may still beautify their lives by obeying Paul's exhortation to Titus to "Adorn the doctrine of God in all things." Think of what a privileged people Christians are to be risen with Christ, to have found God's unspeakable gift, and in Him the hope of glory, and a glorious resurrection from the dead. How thankful we should be that we may live on this heavenly plane and adorn the doctrine of God in all things. How careful we should be and not drive the nails of doubt and greed and lust and pride into the crucified hands of Jesus.

Upon the fact of the physical resurrection of Christ all other truths of the Bible depend. If the physical resurrection of

Jesus is not true all the rest of the Bible is worthless.

When Jesus made a small scourge and drove the individuals that were commercializing His house and making it a den of thieves the leaders of the people immediately challenged His right and asked Him for a sign which would prove His claim to be true. Jesus answered their challenge by saying, "Destroy this temple, and in three days I will raise it up." The Holy Spirit was careful to make it clear in the mind of the inspired writer that He meant His coming bodily resurrection for He says, "He spake of the temple of His body."

His enemies never forgot this declaration and they did all they could in an effort to prove Him false. Hence they made the sepulcher as sure as possible. But the efforts of the enemy only substantiated His words more fully. The reality of His physical resurrection is the great, grand proof that He spake the truth when He said He would rise again.

Paul declared he preached "none other things than that Moss did say should come:

That Christ should suffer and that He should rise from the dead." (Acts 26:22-23.)

If Jesus did not rise bodily from the grave, if He did not conquer death physically the prophets and Moses are shown to be false in their statements, and thus their writings could not be inspired of God.

When Jesus died He was not yet freed from His voluntary partnership with Adam's race in its sins. He had yet to make His grave with the wicked, and while His dishonored body lay in the dismal, marrow tomb, He continued to bear the character and occupy the place of the guilty criminals he represented when He died. If He did not physically rise from the dead he is still in that position. Up to the moment of His resurrection Jesus is bearing the sins of the whole human race. Our sins were the occasion of His death. It has been rightly said that the resurrection of Christ and the general resurrection are so related to one another that they stand or fall together. If Christ is risen then the dead rise; if the dead rise not then is Christ not risen.

Jesus could not have saved us from our sins otherwise than by dying for our sins. Jesus has risen physically as He said He would, He has risen a conqueror and He is rid of our sins now. If we have accepted Him according to His plan of salvation we are rid of them as He is.

"There is now no condemnation to them which are in Christ." "He died for our sins and rose again for our justification." (I Cor. 15:12-17.) Jesus' physical resurrection was the sign that the penalty of our sins was all paid and our representative set free. The perfect sacrifice He offered was accepted of God. That empty tomb witnesses that Christ's followers are justified before God. Death comes to all. The wasted, diseased body of youth folds its hands and lies down in its long last sleep. Old age, weary and feeble, totters and lies down in its bed of earth. Death welcomes and embraces all. Stern death has a terrible sting and endless horror and suffering for the wicked, but it has a silver lining, a bright hope for the righteous. After death the resurrection.

After the resurrection the judgment.

Paul says, "We shall not all sleep, but we shall all be changed. For this corruptible must put on incorruption and this mortal must put on immortality." (I Cor. 15:51-53.)

Thanks be to God for His unspeakable gift.

R. 2, Ashland, O.

THE RISEN CHRIST

Jason B. Hollopeter

"But now is Christ risen from the dead and become the first fruits of them that slept." (I Cor. 15:20.)

When death comes into our own or another's home and stills the voice of a loved one there, when sorrow fills our heart, the soul cries out for the living God and real lasting comfort is found only in the presence of the Lord Jesus Christ, who alone is able to overcome death.

Nature gives us many beautiful analogies such as the earth coming to life after the winter season, the snow is now (Feb. 22) piled high on the earth, many feet deep here, but we know that

Gen. 8:22 says, "While the earth remaineth, seed time and harvst, and cold and heat, and summer and winter, and day and night shall not cease."

But while nature declares many wonderful things yet it is only an echo, the echo is not enough to satisfy and the soul turns to the eternal verities of God's word and with the help of the Holy Spirit, He makes known to the believer the things of Christ.

The apostle Paul has what we want, no echos, no perhaps, no I think or hope so, not science, or philosophy, not the tongue of men or of angels, but a knowledge of the truth as is given to those who love God. Paul was able to say in II Tim. 1:12, "for I know whome I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul had a great desire to know Christ and the power of His resurrection, and to know Christ and to win Christ. He counted all else but loss, and because of his obedience and desire God gave Paul many wonderful revelations, so much so that he was also given a thorn in

the flesh to keep him from being exalted above measure. Paul saw the resurrected Christ. God has given to all believers a wonderful promise in John 14:14, and Christ will manifest himself in times of sorrow and bereavement to those who ask Him in faith believing.

"If a man die shall he live again?" Jobe 14:14 has been asked by many. I was once requested to use this as a text at the funeral of a certain man who had while living expressed a desire for the use of these word. Job himself partly answered this when he says, "all the days of my appointed time will I wait, till my chance come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." Paul in I Cor. 15 gives us a complete and satisfactory answer to this question and to others such as, "How are the dead raised up, and with what body do they come?"

We find the fulfillment of our text recorded in Matt. 27:52-53, "And the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after His resur-

rection and went into the holy city, and appeared unto many." Praise God for this, a bodily resurrection, Christ the first fruits, next some of the dead saints raised after His resurrection, to show that in Christ all shall be made alive.

"For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." The dead saints are raised first, then those that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. (I Thess. 4:17.)

"As we have borne the image of the earthly, we shall also bear the image of the heavenly," this corruptible mortal body, shall put on incorruption and immortality and death is swallowed up in victory. No wonder the beloved disciple, John, says "Even so, come, Lord Jesus."

"With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." (Acts 4:33.)

Dear brother and sister

in the Lord with the comfort of these words and with the power of the resurrected Lord Jesus, will you not arise and shine as a light in the midst of this crooked perverse generation. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.)

Rockton, Pa.

ROMANS XIII

For some unknown reason this subject of our relation to the government is not taught commensurate with its importance. Perhaps it is because we take it for granted that all of us have a clear, scriptural conception of what our attitude and duties ought to be.

As a peace-loving Christian people, it is our desire to render to the government our utmost scriptural loyalty, obedience, and co-operation. We want to assure the civil authorities that we love our country, and that we are in sympathy with its Constitution and laws. Also we wish to show them our appreciation for

the religious privileges, protection, and consideration they afford us.

Even though we are well-meaning and conscientious in our life and conduct, yet because of our pacifistic attitude during and since the World War, we, with other nonresistant denominations have become discredited in the eyes of the government. (This we conclude from an opinion handed down by the U. S. Supreme Court, Ohio case, about the year 1924.) It will take years of meek consistent Christian living to regain the favor lost.

If we would consider the early Christian church (the Acts of the Apostles) as the precedent for the action of the church today, we certainly wouldn't partake in the politics of the world, in any shape or form. Every political alliance the church has made in the past has proved a detriment to her. "Be ye not unequally yoked together with unbelievers." (II Cor. 6:14.)

There is a question in the minds of some of our members, as to how much they should partake in the political affairs of the government; whether they should vote or not. Nowhere

in the Bible do we read of the apostolic church actively engaged in the civil affairs of the government. Neither did they criticize or find fault with the way the civil authorities managed the country in which they lived. We will do well to follow their example and keep aloof of all political entanglements. The average Christian knows so little about the intricate workings of politics today, that most often it proves a disadvantage to all concerned, if they exercise their franchise and vote for candidates or issues.

Those who vote place themselves under what may prove unpleasant obligations, that of supporting the actions and the decisions made by the candidates they voted for. We as peaceful, nonresistant people couldn't conscientiously support our government officials' decisions if it would take the use of force to carry them out. Since we cannot unequivocally support them, we shouldn't vote. However, we should uphold our government with our loyalty, obedience, prayers, and possessions. (For our very lives are in their hands,

and we couldn't do aught, except give them up, should the government choose to take them.) But we should bear in mind that we, as meek, nonresistant followers of Jesus Christ, cannot use force, kill, or be a means to slay our fellowmen; no not even our enemies.

—Selected.

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NEWS ITEMS

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POPLAR BLUFF, MO.

A veteran minister was honored on March 6th, 1936. Thirty-seven of his friends and neighbors assembled at the home of Elder B. E. Kesler in a surprise birthday party, to celebrate with him the passing of the 75th year of his pilgrimage.

The evening was spent in singing, social visiting and reminiscences. A number of gifts, including a purse of \$5.75 with which to purchase a new Bible for the aged minister, were presented.

Brother Kesler serves the Dunkard Brethren church at 940 Gardner street in this city.

Refreshments were served in which Sister Kesler was hostess, assisted by Mrs. Lilly Staalduin, Mrs. Orlie Leatherman and Mrs. Winfred Head.

The festivities of the evening

over, the guests departed, wishing the honoree many more years of useful service and happy birthdays.

Wonderful things of folks are said,
When they have passed away;
Roses adorn the narrow bed,
O'er the sleeping clay.

Now is the time for words of praise,
Handshake and friendly smile;
Blessings that gladden pilgrim days
Always are well worth while.

Praises are heard not by the dead,
Roses they can not see;
Let us not wait till souls have fled,
Generous friends to be.

Faults are forgiven when folks lie
Cold in their narrow bed;
Let us forgive them e'er they die,
Now should the words be said.

Give me the roses while I live,
Trying to cheer me on
Useless the flowers that you give
After the soul has gone.

Lulu M. Kesler.

RUMMERFIELD, PA.

We, the members of this place, have kept up our different meetings during the winter months, missing one Wednesday evening's prayer meeting due to disagreeable weather.

We were made to rejoice on December 15th when we received a sister past middle age in the church by baptism. Others seem near to the kingdom. Let us not forget to pray one for another.

Henry Kegerreis.

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 * **OBITUARIES** *
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ALLEN CRIPPS

Born August 22, 1856, in the state of Ohio, died February 28, 1936, in Keletown, Mo., aged 79 years, 6 months and 6 days.

Surviving him are his wife, Hannah, and five children: Mrs. Nettie Loyd, Mrs. Minnie Robinson, Mrs. Nellie Robertson, Richard Cripps, all of Poplar Bluff, Mo., and Ernest Cripps of Salem, Ill., 18 grandchildren, 23 great grandchildren, one brother, Asher Cripps of Salem, Ill.

Brother Cripps united with the German Baptist Brethren church early in life in which he held membership until about one year ago when he transferred his membership to the Dunkard Brethren church by relation.

Funeral services in the Phelps Funeral Home conducted by Elder B. E. Kesler, assisted by Elder W. T. Price of the Church of The Brethren. Text: "The life which I now live in the flesh, I live by the faith of the Son of God who liveth in me."

Interment in Marble Hill cemetery, two miles north of Poplar Bluff, Mo.

Lulu M. Kesler.

PAUL LAUGHMAN

Paul Laughman of East Berlin, Pa., son of Peter and Salome Laughman, died in the Harrisburg hospital February 26th, at the age of 53 years. He had been in fail-

ing health for several years, but seemingly had been good before his death. The body was brought to the Emig funeral home in East Berlin.

Funeral services were held at the Mumert church near East Berlin, Pa., Saturday, February 29th at 1:30 in charge of Elder Daniel Bowser of York, Pa., and S. S. Miller of East Berlin. Burial in cemetery adjoining.

Surviving are six daughters, Mabel of East Berlin; Mrs. Nettie Zeger, Mrs. Mamie Sollenberger, both of Mercersburg, Pa.; Fairy, Minerva and Daisie of Shady Grove, Pa., two grandchildren, brothers and sisters, Peter Laughman and Miss Sylvesta of Newchester, Pa., Charles of East Berlin; Albert and Mrs. Jacob Melhorn of York, Pa.

In the year 1925 the family contracted the dreaded disease, scarlet fever, when the mother and Rosie, the fourth daughter of seven died, throwing the children homeless. They were all placed in different homes, the youngest being 5 years old.

MRS. LYDIA OMMEN

Lydia Nodle, a daughter of Henry and Mary Nodle, was born near Akron, in Portage county, Ohio, June 3, 1846, and passed away February 28, 1936, aged 89 years, 8 months, 25 days. She was one of a family of ten children. At the early age of seven years, she with her parents and brothers and sisters came from Ohio to Iowa in a covered wagon, and settled near Maquoketa, in Jackson county, where she grew to womanhood.

On December 26th, 1867 she was

united in marriage with Alva O. Ommen, and they immediately established a home on a farm near Monticello, in Jones county, where they resided until March, 1883, when they moved to Guthrie county on a farm they had purchased west of Dale. On September 24, 1901 the husband passed on to the great beyond.

In October, 1914 Mrs. Ommen left the farm to make her home near her daughter, Mrs. W. F. Masters in Guthrie Center, where she resided until her death.

To this union were born four sons and two daughters, all of whom are living: Edo A. Ommen of Melba, Idaho, Hettie E. Hanes of Guthrie Center, Iowa, Alva N. Ommen of Veradale, Wash., Retmer G. Ommen of Menlo, Iowa, Almeda O. Masters of Guthrie Center, Iowa and Lutie E. Ommen of Paintsville, Ky. She also leaves 13 grandchildren and 11 great grandchildren, besides one sister, Mrs. Sarah Messerli of Salem, Ore., and many nieces and nephews.

She accepted Christ as her Savior and united with the Brethren church many years ago, and remained true to her faith to the end.

Like most of the pioneers, her life was one of sacrifice and hardship, being one of a family of ten children, bereft of a father at the age of nine years, and having lived through both the civil and world wars, and the after effects, she knew full well how to sympathize with the unfortunate, so her greatest joy was to share with them the material blessings bestowed upon her.

The funeral was held at her residence on March 2, services were conducted by Elder Roscoe Royer of

Dallas Center, with interment in the Morrisburg cemetery.

SIMON PETER HUFFMAN

Son of John W. and Hannah M. Huffman, was born in Noble county, November 13, 1863. When a child he moved with his parents to Kosciusko county and in 1878 to Union township, Elkhart county.

In 1887 he was married to Mattie Strycker also of Union township. They moved on a farm in Baugo township. Since that time he has resided in or near Elkhart following various occupations. April 1, 1913 his wife, Mattie, passed away. Later he married Mary H. Smeltzer, who preceded him in death March 9, 1932.

Bro. Huffman passed away after a ten weeks' illness at the home of his brother, J. B. Huffman, where he was most faithfully cared for at the age of 72 years. He is survived by a foster daughter, Pearl Nelson, of Ft. Wayne, one sister, Mrs. Della Freeze, one foster sister, Mrs. Laura Grieb of Elkhart, and five brothers, J. B. Huffman at whose home he died, J. A. Huffman of Marion, Ind., but who is now touring in California; C. I. Huffman of Springfield, Ohio; W. J. Huffman of Edwardsburg, Mich., and D. H. Huffman of Elkhart.

In early manhood he was converted and united with the Brethren church. Later he was chosen to the ministry.

In October 1933, he united with the Dukard Brethren church at Goshen, Ind. He baptized several and also married quite a number and had a great desire to get well and preach the gospel. He chose

his text for his funeral. In December Elders J. P. Robbins and A. J. Yontz anointed him.

Bro. J. A. Miller of Wawaka, Ind., had charge of the funeral services, assisted by Rev. Everest of the Mennonite church at which church the funeral was held.

EASTER WITNESSES

Who was the first the word to say
That Christ had risen on Easter
Day?

The angel in Christ's tomb first said
That Christ had risen from the
dead.

Who next the glad word quickly
bore,
That Jesus was alive once more?

'Twas Mary Magdalene, to whom
The Lord had spoken beside the
tomb.

Who told the joyful news beside,
That Christ had risen, though
crucified?

The women whom the angel told
With gladness did the news unfold.

Who else soon told with happiest
heart
That he had met his Lord apart?

'Twas Simon Peter whom the Lord
Forgave, and to his place restored.

Who else a journey took to say
That Christ had waked with them
that day?

Cleopas and a friend unnamed,
With wondering joy, that honor
claimed.

To whom did Jesus then appear,
As eventide that day drew near?

To ten of His apostle band
Did Christ come in with them to
stand.

Who of Christ's rising had a doubt
But later, strongest faith spoke out?

'Twas Thomas, who the nail prints
felt,
And "Lord and God" cried, as he
knelt.

These all bear witness true to men
That Jesus died and rose again.

A LAST WORD TO J. F. BRITTON

Through The Monitor He Loved
So Well.

Dear "Grandpap" we have missed
you,

Since from us you did depart;
And no mere words can tell you
Of the ache that's in our hearts.

You seemed so well and happy
That last time that we met;
It doesn't seem quite possible
That you have left us yet.

But we are here one minute,
And then the next—we're gone;
We never know beforehand
When our work here will be done.

We know your load was heavy,
We know your burden great;
And I think Jesus met you,
And opened heaven's gate—

And said, "Good morning, Brother,
Come home with Me right now;
And let Me bathe your aching feet,
And wipe your tired brow.

"Just cast aside your burden,
Your labors here are done."
And I can see you bow your head,
And say, "Yea Lord, I come."

Lottie Loveless,
Leesburg, Va.

NEVER GROWING OLD

They call it going down the hill
when we are growing old
And speak with mournful accents
when our tale is nearly told.
They say when talking of the past,
"the days that used to be,"
As though the future were not
bright with immortality.

But it's not going dow, 'tis rising,
high and higher
'Till we almost see the mountain
that our souls desire,
For if the natural eye grows dim
it is but dim to earth,
While the eye of faith grows keener
to discern the Savior's worth.

Who would exchange for shooting
blade the waving golden grain,
Or when the corn is fully ripe wish
it were green again?
And who would wish the hoary head
found in the way of truth,
To be again encircled with the
golden locks of youth.

For though in truth the outward
man must perish and decay,
The inward man shall be renewed
from day to day;
God has Himself recorded in His
blessed word of truth
That they who wait upon the Lord
shall e'en renew their youth.

It is not years that make men old,
the spirit may be young,

Though fully four score years and
more the wheels of time have
run;
Those who are planted by the Lord,
unshaken in their root,
Shall in their old age flourish and
bring forth their choicest
fruit.

—Selected.

But they that wait upon the Lord
shall renew their strength; they
shall mount up with wings as
eagles; they shall run, and not be
weary; and they shall walk, and
not faint. (Isaiah 40:31.)

SENTENCE SERMONS

To know, but to be as
though not knowing, is the
height of wisdom.

The Lord is far from the
wicked; but He heareth the
prayer of the righteous.

Owe no man anything,
but to love one another.

Dearly beloved, avenge
not yourselves, but rather
give place unto wrath.

If it be possible, as much
as lieth in you live peace-
ably with all men.

Abhor that which is evil;
cleave to that which is good.

Fear God, and keep His commandments: for this is the whole duty of man.

Mind not high things, but condescend to men of low estate.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—Luke 7:1-29.
- Apr. 12—Luke 7:30-50.
- Apr. 19—Luke 8:1-25.
- Apr. 26—Luke 8:26-56.
- May 3—Luke 9:1-26.
- May 10—Luke 9:27-62.
- May 17—Luke 10:1-24.
- May 24—Luke 10:25-42.
- May 31—Luke 11:1-28.
- June 7—Luke 11:29-54.
- June 14—Luke 12:1-21.
- June 21—Luke 12:22-48.
- June 28—Luke 12:49-59.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Jesus Tells Who are Blessed. Matt. 5:1-12.
- Apr. 12—A Perfect Prayer. Matt. 6:1-13.
- Apr. 19—The Golden Rule. Matt. 7:7-12.
- Apr. 26—Healing the Centurian's Servant. Luke 7:1-10.
- May 3—A Widow's Son Restored to Life. Luke 7:11-17.
- May 10—The Wheat and the Tares. Matt. 13:24-30; Matt. 13:

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36-43.

- May 17—Jesus Stills a Storm on the Sea. Matt. 8:23-27.
- May 24—Many Sick People Healed. Mark 6:53-56.
- May 31—Raising the Daughter of Jairus. Matt. 9:18-26.
- June 7—Two Blind Men Healed. Matt. 9:27-31.
- June 14—Jesus Feeds Five Thousand. Matt. 14:13-21.
- June 21—Walking on the Sea. Matt. 14:22-33.
- June 28—Review: The Deeds and Lessons of Jesus.

BIBLE MONITOR

VOL. XIV

April 15, 1936

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

CUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAN'S RESPONSIBILITY

In connection with the salvation of the human family it is apparent that we living in this dispensation have a great responsibility which we cannot evade without sad consequences. In the ages of the past our God has dealt in various ways with the human family and in all cases He has held man responsible for the things which He has revealed to them.

There need be no uncertainty as to God's plan in this dispensation. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son, whom He hath appointed heir of all things, by whom also He has made the worlds." (Heb. 1:1-2.)

There were times in the past when men were in darkness and ignorance regarding many things that have been revealed to us, hence it is only reasonable to expect that more will be required at our hands. "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they shall ask the more." (Luke 12:48.)

We are not now in darkness as some have been in the past, Jesus the true light of the world has revealed to us all necessary things that pertain to our salvation; however, in order to have the full benefit of his coming we must walk in the light. "If we walk in the light, as He is in the

light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." (John 12:46.) "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.)

It is certain we cannot refuse this light and be faultless, Jesus states this clearly in John 15:22, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." It is hard enough for one to hide his sins from his fellowmen, how then can we ever expect to hide them from our Maker.

When men were in ignorance, God overlooked some things which they did, but in this day of enlightenment we cannot plead ignorance when we have the light of the glorious gospel of Christ.

The apostle Paul speaking on this matter declares, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:30-31.)

It is well for us to consider these facts; we are all sinners; we cannot hide our sins from our Maker; we must all stand before Him in judgment some day; we know what will be required at our hand. The wise thing then is to repent of our sins and get right with God while we have time and opportunity.

The resurrection of Jesus the Christ should be a continual reminder of the seriousness of life and our responsibility before a great and terrible God.

NOTICE

The Annual Conference for 1936 will be held in the M. E. church at Great Bend, Kans., May 30th to June 3rd. The church is located two block west of the court house.

Great Bend is located on highways U. S. 50 N., Kansas highway No. 96 and

Kansas highway No. 8.

All those coming from the west on Route 50 take U. S. 50 N. at Garden City, Kans., follow 50 N. direct to Great Bend.

Those coming from east or west on Route U. S. 40 S. leave 40 at Russell, Kans. Take No. 8 south to Great Bend. Those coming from east or west on U. S. 50 S., leave 50 at St. John, Kans., take No. 8 north to Great Bend.

We urge all the congregations as far as possible to notify the writer as to the number of people who are coming to conference who will want beds, not later than April 15th.

This is very necessary in order that we might get an estimate as to the number of beds that will be required to lodge all who may come.

Also congregations that will please inform us as to who will furnish song books.

Yours for a glorious meeting. Let us make this the best conference yet!

Com. on Arrangments.

Wm. Root, Clerk,

1102 Main St.,

Great Bend, Kans.

One proof of regeneration is a holy walk.

NOTICE

The District Meeting of the First District will convene in the Mountain Dale congregation, near Lewistown, Md., Wednesday, April 29, 1936, at 9 a. m. The Elders of the District will meet on Tuesday, April 28, at 10 a. m.

A. B. Rice, Moderator.

HE CALLETH FOR THEE

J. H. Beer

(Mark 10:46-52) "And they came to Jericho and as he went out of Jericho with His disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side, begging, and when he heard that it was Jesus of Nazareth he began to cry out, and say, Jesus thou Son of David, have mercy on me. And many charged him that he should hold his peace, but he cried the more a great deal, thou Son of David have mercy on me. And Jesus stood still and commanded him to be called."

This man is a picture of what we would have every seeker of Christ to be like. In his lonely darkness, and

B I B L E M O N I T O R

West Milton, Ohio, April 15, 1933

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Ezra L. Beery, Union, Ohio, Associate Editor.

poverty, he became persuaded that Jesus was the Son of David. Though he had no sight he made good use of his hearing. If we have not all the gifts let us use the gifts we have.

He sought the Lord under discouragements, no one prompted his seeking, many opposed his attempts. Many charged him to hold his peace, (V. 48). For a while he was unheeded by the Lord Himself. He was but a blind beggar. This alone might have checked some pleaders. He received encouragement but this came from the Lord commanding him to be called.

There are several kinds of calls which come to men at the bidding of our Lord Jesus. The universal call, Jesus is lifted up that all that look to Him may live, (John 3:15-15.) And as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, etc. Character calls, to those who labor and are heavy laden, many are the gospel promises which call the sinful, the mourning, the weary to Jesus. (Isa. 55:7.) Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him for He will abundantly pardon. (Acts 2:38:39.)

Ministerial call given by the Lord's sent servants and backed by His authority, Acts 13:36-39, "Be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sin, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

Encouragement did not satisfy him, he still sought Jesus, to stop short of Jesus and healing would

have been folly. He arose hopefully, resolutely, he left his begging posture in order to seek salvation. We must be in earnest. We must cast away our garments and every hindrance, our righteousness, our comfortable sins, our habits, anything, everything we must quit for Christ. He came to Jesus in the darkness occasioned by his blindness, he followed the Savior's voice, he stated his case—Lord that I might receive my sight. He received salvation. Jesus said unto him, thy faith hath made thee whole; and he received perfect sight and in all respects he was in perfect health. Having found Jesus he kept to Him and became his avowed disciple. (V. 52.)

He went with Jesus on His way to the cross. This man came out of cursed Jericho. Are there not some to come from the slums and degraded districts? This man at best was a beggar, but the Lord Jesus did not disdain his company. He was a standing glory to the Lord, every one knew him as the blind man whose eyes He had opened.

Let seeking souls persevre under all drawbacks, do not

mind those who would keep you back. Let none hinder you from finding Christ and salvation.

There is a whole chapter in John 9, with 41 verses just to tell how the Lord blessed that blind beggar. There was trouble among the Pharisees as they said if any man acknowledge Christ we will put him out of the synagogue.

Denton, Md.

COUNTERFEIT

Ida M. Helm

Webster's dictionary defines the word counterfeit to mean: False, spurious, to put on a semblance of. A forgery, etc.

We all know counterfeit money is worthless. We like to steer clear of things that are false, that are forgeries, worthless. We hear considerable shallow, yes worse than worthless talk these days, claiming that it does not matter much what one accepts as Bible doctrine, it doesn't matter whether he be baptized or whether he celebrate the Lord's supper or wases the saints feet, or lives the plain, simple life,

or observes the teaching of the headship of Christ. If he believes in the divinity of Christ and lives a clean life that is enough, it is the clean living that counts.

An old friend of mine, a gifted Sunday School teacher, used to say, "It doesn't matter what you believe, or what I believe, it's what God believes that counts. My belief nor your belief won't save us. We must believe and do God's revealed will to man if we would be saved. We must ring true to the gospel sound.

Perhaps a number of us have read about a counterfeit five dollar bill that was handed in to the bank teller for smaller pieces of money. The teller handed it back. What's wrong? asked the owner of the money. "Counterfeit," said the teller. That counterfeit bill had been in circulation a couple of weeks and had been used to pay a doctor bill, it had been used to buy groceries, it bought a pair of shoes, it had been handed in to the welfare board and was used to buy provisions for a needy family. People believed it to be all right and accepted it at full value.

Now it came to the observation of one that was able to detect its real quality, and it was turned down as worthless. It's record of good was null and void.

There are religious leaders today that tell us, God will accept you and your belief and everything will be all right on the judgment day if you are sincere and your heart is right. They forget perhaps that if the heart is right the whole life will be right, the light of the Holy Spirit will reveal Christ in our daily life. Perhaps they forget that the devil believes and he trembles when he thinks of the awful judgment and the horrible lake of fire that is in store for him.

Nothing is more contrary to the plain teaching of God's word, than the doctrine of "just so you believe and are sincere, everything will be all right with God."

Hundreds of years before Jesus came into this world the Jewish prophet Isaiah, looking down through the centuries, writing by the inspiration of the Spirit of God said, "Behold I lay in Zion for a foundation a stone, a tried stone,

precious corner stone, a sure foundation." (Isa. 28:16.) The apostles saw the ultimate fulfillment of Isaiah's words in the person of Jesus Christ.

Centuries after Isaiah's time Paul, the apostle to the Gentiles guided by the inspiration of the Holy Spirit wrote, "Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.)

Blessed is the person that builds their life's work on the solid Rock Foundation, Jesus Christ. What would Isaiah and Paul say if now after more than 1900 years of professed Christian building they could see the superstructure that had been builded. What a fantastic mass of medley of structures!

Men and women have moved off the Solid Rock Christ Jesus, and builded on the shifting sand. They have discarded the precious material Jesus provided for them and used material of their own choosing.

Paul further says, "But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest: for

the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." (I Cor. 3:12-13.)

Some people make great appearance of piety and diligence while bringing in mere rubbish, lifeless material that has no living seed of truth; doctrine commandments of men, works that please the fleshly, carnal desires. They bring them in and set them in the temple they are building for eternity. Some are working for quantity rather than quality in their superstructure, but it is true as has been said, additional size means additional danger if the material is not sound. God is not mocked. Listen! Paul says, "Ye also as living stones, are built up a spiritual house . . . acceptable to God by Jesus Christ."

Every person's work must come before the observation of One who knows the true quality of the material used and if it be counterfeit it will be cast away as worthless rubbish. Every person's building will have to face the storm that will thoroughly test the founda-

tion on which it is built. The tempest will wrench and strain the superstructure, and if the stones laid in the walls are unsound they will come down with a crash.

The fingers of time will handle our building roughly but the living stones provided by Jesus Christ with which He would have us build will survive the wrecks that time pulls down, they will remain when heaven and earth pass away.

We may live lives that are considered clean, free from vicious sins and be looked upon as true Christians. Perhaps we have been permitted to join the church on the strength of our clean living, but if we have never from the heart made open confession and repented of our sins and accepted the Lord Jesus as our personal Savior according to His plan of salvation all else will avail us nothing.

At one time David sinned grievously and at first he did not repent and confess. He says, "When I kept silent, my bones wasted away through my groaning all the day long my moisture was changed as with the drought of summer. I acknowledged my sins

unto Thee and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my soul."

Jesus warns against counterfeit building when He said, "Many will say to Me in that day, Lord, Lord. And then will I profess unto them I never knew you." (Matt. 7:22-23.)

On what are you building, my brother,

Your hopes of an eternal home;
Is it loose sand,
Or the firm, solid rock
You are trusting for ages to come?

No matter how careful, my brother,
The sand for your house you prepare.

'Twill be all swept away
When the flood shall descend
Leaving nothing but death and despair.

Your Savior has warned you my brother,

I pray you give heed to His voice,
There is life on the rock
But there's death on the sand,
O, my brother, pray tell me your choice.

Hearing and doing we build on the rock,

Hearing alone we build on the sand,
Both will be tried by the storm and the flood,

Only the rock the trial will stand.

On one or the other, my brother,
You are building your hopes day by day;

You are risking your soul
On the works that you do,
Will the dark waters sweep you
away?

R. 2, Ashland, Ohio.

REVELATION 1:3

J. A. Leckron

We find that many people say that they stay out of Revelations, because they do not understand it. Well if that's the way to learn, we suppose that would be all right. But let us see what Jesus says to John on the Isle of Patmus. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3).

Now we find that Jesus says, "The time is at hand," and that don't mean that we shall wait until some other time, but right now, and why not? It is a command just the same as any other command and why not obey it? The writer has been studying Revelations with the aid of helps and we have learned to love this book of the New Testament as much, if not more than any other, and it will do us

all good to try and learn what it means to us all. The admonition to all of the seven churches is, "He that hath an ear, let him hear what the Spirit saith unto the churches." Is there another book in the Holy Canon so intense, so emphatic, so constant, so full from end to end, in its expressions of the good to be gained, and the ill to be avoided by the hearing and learning of its own particular presentations?

It is precisely as if the Savior knew and foresaw, as He certainly did, what neglect, prejudice, and mistreatment this book would encounter in the later ages of the church, and how it and the students of it, and specially the believers in its w o n d e r f u l descriptions, would be ridiculed, avoided, and put aside, as not in the line of proper and wholesome edification. And how will some of these pious scorners, whom Christ has set and ordained to feed His sheep and give them meat in due season, feel and fare, when from the judgment seat He shall say: "Brethren I gave you the complete chart of My promised Apocalipse; I caused it to be

made as plain as words and visions can make anything of the sort; I told you over and over of the momentous importance of studying, treasuring, and making known to the churches what I thus sent my angel and my beloved deciple to show you; and yet you have held it to be a crazy Book, and one which either finds or leaves crazy those who study it, and have not believed My word, nor taught it to My people, nor allowed it to speak in the assembly, and have only sought to explain away its momnteous import into a little dim forshowing of a few ages of ordinary history!"

Was this the way for good servants of their Lord to act? Was this being faithful stewards of the mysteries of God? Was this the way to treat what I have been at such pains to give, and pointed you to with so much solemnity, and promised to reward your study of it with such special benedictions? Alas, alas, what answer will they make? Will they say that it was too difficult a book for them to understand? This would only be adding insult to their unfaithful-

ness. Dare we suppose that the merciful Jesus would hang His benediction so high as to be beyond the reach of those to whom they are so graciously proposed?

Would He mock us by suspending His offered blessings on terms beyond our power? Yet this is the charge men bring against their Redeemer when they think to plead the incomprehensibility of this book for their neglect and practical rejection of it. The very propounding of these blessings and rewards is Gods own seal to the possibility of understanding this book equally with any other part of the scripture. Would He, the God of truth, lie to us? Would He, the God of mercy, mock us? Would He who gave His life for us, and ever lives and ministers in Heaven and earth for our enlightenment and salvation, give us a book to tell us of the outcome of all His gracious operations, commanded us to note its words, to believe and treasure its contents, and promise us a special blessedness in so doing, if what He has thus put into our hands is not at all within the limits of our comprehension and successful

mastery? Does not everything that we know of the dear God above us rise up to condemn all such thoughts as slanderous of heaven, and blasphemy against our precious Saviors goodness?

Therefore these very benedictions pronounce against the common notion that this book is too difficult for ordinary Christians, and rebuke all who despise and avoid it. If it is anything, these proffered blessings are more than a divine justification for all the time and pains which we have been bestowing upon it, and for accepting, believing, holding, and testifying as the very truth of God all that we have found herein written. Let man estimate us and our work as they please, we have here the unmistakable authority of heaven for it, that this Apocalypse is capable of being understood; that its presentations are among the most momentous in all the word of God, and that the highest blessedness of believers is wrapped up with the learning and keeping of what is pictured to us in it.

If Christians would rise to the true comfort of their faith, if they would possess

themselves of a right study of Gods purpose and providences, if they would be guarded against the greatest dangers and most subtle deceptions of the Old Serpent, if they would really know what redemption means, and what the heights and glory of their calling is, let them not despise or neglect this crowning book of the New Testament, but study its pages take its statements as they read, get its stupendous visions into their understandings, treasure its words in their hearts, and believe and know that it is comprehensible for all who are really willing to be instructed in these mighty things. If we wait till they are fulfilled, it will then be too late to get the blessing which the reading, hearing, and keeping of what is said concerning them is to bestow.

It is in our understanding of them before they come to pass that the blessedness lies; for when once Christ comes in the scenes of His Apocalypse, the time to begin to put ourselves in readiness for it will be past. We must understand beforehand, as this record was meant to advise us before-

hand, or it will be useless to think of getting ourselves in position when once these momentous scenes become accomplished realities. By all that is sacred, therefore, let us beware how we treat this book, and the showings which it contains, remembering this word of the Lord Jesus, spoken to us from heaven, "Blessed is he that keepeth the words of the prophecy of this book."

It seems strange that we have ben so slow to try to study the last book in the New Testament, when it has so much for us all to learn and understand, and if we can get help from those that has made it a study, and they can help us to understand it in harmony with the Divine Word of God, then we have no excuse to say we cannot understand it.

The very word Revelation ought to be enough to convince us that it is no secret, for it mans to reveal the very thing that God wants us to know.

We may try to write more of the things which we have learned in the study of this wonderful book. May we all be more interested in His word, regardless where we

find it, and meditate on it day and night as David said in the first Psalm, so that we may be prepared to rightly divide the word of truth to others, is our prayer.

Greentown, Ind.

THE PRESENT APOSTASY SWEEPING OVER THE CHURCHES

D. W. Hostetler

I want to consider my subject in the light of scriptural teaching. The inspiration of the Bible is evidenced by the fact that inspiration predicts the very opposite to what a natural, uninspired man would have predicted. Darwin's theory of evolution, that man came from lower organisms, is an example of the reasoning of an uninspired man.

Man has a darkened mind and a corrupt nature. Gambling dens, houses of ill fame, and dens of vice are not evidence of apostasy, but they are the evidence of unbelief.

What does apostasy mean? Is it the abandonment of what one has professed or believed. It is to repudiate one's faith. It is

the condition of the person who had once believed the Bible to be the inspired word of God, and who then denies parts of its teaching to be true.

And that is infidelity. A person does not need to disbelieve the whole Bible to be an infidel. If he discredits or disbelieves the account of Moses as given in Genesis of the origin of man, he is just that much infidel. Or if he disbelieves the account of Jonah and the whale, he is just that much infidel.

There are people that disbelieve the inspiration of the Bible. Some do not believe faith, repentance, and baptism to be conditions of pardon to the sinner. Others do not believe in feet washing or the Lord's Supper, the salutation of the Holy Kiss, or the anointing of the sick with oil, in the name of the Lord. Others do not believe the Virgin birth of Christ, His atonement, His resurrection, His ascension, nor His literal return to earth. Now all these points of Bible doctrine mentioned, and many others, are disbelieved in modern Christendom.

There are many preachers who once believed these

great Bible doctrines, and taught them, who now disbelieve them and in many cases ridicule them.

One example will suffice. There are some preachers who once believed in the efficacy of the atoning blood of Christ, who now say it is the "gospel of the butcher shop."

I have before me a small pamphlet, entitled "Why Pray for a World-Wide Revival in the Body of Christ?" in which the author is quoting some of these modernized teachers. Says one minister, "I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible, and I do not know any worth while preachers who do."

Says another, "I do not believe in the doctrine of salvation by blood, thank God, I am not saved by the blood of anyone. Salvation by blood is the gospel of the butcher shop." Another says, "Heaven is an antiquated theory of a spiritualized roof-garden that has long been exploded. The Holy Spirit is but a shadowy impersonal influence of negligible value, and the doctrine of a returning

Christ is a foolish and forlorn hope."

We shudder to rewrite such blasphemies as the above, and would not do it, except to show how far modern Christendom is getting away from the cross of Christ and how infinitely urgent the need to have consecrated and devoted preachers that will preach the great doctrine of our Lord.

The antedeluvian dispensation closed in an apostasy. Read the sixth chapter of Genesis, verses 5 to 13.

After the flood followed the dispensation of Noah, and it closed with an apostasy—babel and confusion.

Out of this state of affairs God called Abraham and of him He made a great nation. And this dispensation of Israel closed in unbelief for Israel rejected Christ, and instead of crowning Him King, they crucified Him.

Then came the dispensation of grace, the church age, which is the present dispensation. That this dispensation will close in an apostasy is very definitely taught in the scripture. It is the big men of learning that are bringing about the present condition of Chris-

tendom, and too many people are like Saul, who went to a witch to ask for counsel, and did not ask the Lord.

Let us see what antedeluvian conditions were. "But as the days of Noah were, so shall also the coming of the Son of Man be."

"For as in the days that were before the flood they were eating and drinking, marrying and given in marriage." In the sixth chapter of Genesis, we read, "God saw that the wickedness of man was great," and that "every imagination of the thoughts of his heart was only evil continually." It "repented the Lord that He had made man, and it grieved him at His heart."

"The earth also was corrupt before God, and the earth was filled with violence." Remember Jesus says that as it was in the days before the flood, so shall it be when He comes again.

Note what a great warning Paul gives to the elders at Ephesus. He had not "shunned to declare unto them all the counsel of God." He said that they should take heed to themselves and all the flock, over

which the Holy Ghost had made them overseers, to feed the church because the Lord has purchased it with His own blood.

And he knew after His departure grievous wolves would "come in among you not sparing the flock." He warns the elders that some of the disciples would arise speaking perverse things. Paul told Timothy to be "firm, not shaken, nor troubled," and that he should not "allow himself to be deceived, that there would be a falling away first." And this falling away is nothing but a departing from the faith of our Lord, and a departing from the truth.

Then the man of sin would be revealed, and he would sit in the temple of God, and be worshiped as God. And this man of sin is none other than the anti-Christ. Here John gives a great warning. (I John 2:22-23.)

Note what Paul says will come in the last days. (II Timothy 3:1-5.) "Men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affec-

tions, truce breakers, false accusers, incontinent, fierce, despisers of those that are good.

"Traitors, heady, high-minded, lovers of pleasure, more than lovers of God." And Paul says that there will be men who have a form of godliness, but that they deny the power of it. "Preach the word, be instant in season, out of season, rebuke, exhort with all long-suffering and doctrine." He tells why. "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears."

"And they shall turn away their ears from the truth and shall be turned unto fables." How, I ask, can a passage of scripture be more literally fulfilled that the above text is in the present day?

James presents another picture of the last days. He says the riches of the rich are corrupt, their garments moth-eaten, their gold and silver cankered, their rust would be a witness against them, and they had obtained their riches through fraud and by oppressing the poor

laborers. He tells how these rich fellows lived in pleasure and were wanton, had nourished their hearts in slaughter, and had condemned and killed the just. (James 5:1-6.) It is marvelous how the great apostle could look into the future and give a perfectly accurate description of the conditions of the last days. In Peter's second letter, chapter two, he tells that there were false prophets among the people "false teachers among you, who privily shall bring in damnable heresies, even denying the Lord," and that these false teachers would bring upon themselves swift destruction. He says that many would follow their pernicious ways, and that they would speak evil of the way of truth, and that it is through covetousness and feigned words they would make merchandise of you, but that "their judgment would not linger, and their damnation slumbereth not."

Now to take a general view of Christendom today, how very definitely the things the apostles have said would come in the days are fulfilled. I know this is a very dark picture of the

last days, but it is just what the scripture says would be. Some time ago after a sermon on the tribulation of the consummation of the Gentile age in which will be opening of the seven seals, the sounding of the seven trumpets, and the pouring out of the seven viles of the wrath of God upon men for their rejection of the Lord Jesus Christ, someone asked whether those things were possible. I said they were no more impossible than it was for God to bring the ten plagues upon Egypt.

So these modern teachers would like to have us disbelieve the prophesises concerning the last days. The Old Testament prophets had much to predict concerning our Lord, when He came into the world, and these predictions were fulfilled to the very letter. There is perfect harmony in the Bible. I believe the prophesies concerning the last days will be fulfilled to the very letter, as much as I believe that Christ fulfilled the prophesies concerning Himself.

North Manchester.

He who robs God brings poverty to himself.

**REASONS FOR
SEPARATION**

D. S. Flohr

Dear reader there has been quite a bit of talk going about that we did wrong by separating. In these few lines we wish to give some gospel reasons that justify our act.

In II Cor. 6:14-17, "Be ye not unequally yoked together with unbelievers." Now to be unequal means that we are not equal, hence the unequal yoke. Listen farther, "for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness and what agreement hath the temple of God with idols?"

Now, let us look first at this yoke. We see that there is two different courses here and two leaders, one is Christ, the other is the Devil, and they are unequal and will not work together any more than two oxen or horses will, when they are hitched in opposite directions.

Then there is another phase to this. If Christ says follow me and there are

those who will not, and say that I don't believe this or that does not matter, they are the unbelievers, and we are not to walk with them in an equal yoke. For either we are following the right or the wrong. And then there is the light and darkness and they have no union together whatsoever. Take the room that is dark and switch on the light and the darkness disappears at once so it is with those who walk in the light of the gospel. And then Jesus said, "Why call ye Me Lord, Lord, and do not those things that I say?" Then He says, "Come out from among them and I will receive you." Come out from among whom? Why those who are in darkness and are not willing to forsake the evil ways of this world.

And we are not to touch the unclean. Now in common reasoning, how can we walk with the evils and not be partakers of them. In Eph. 5:6-12 we read, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye are

sometimes darkness, but now are ye light in the Lord: For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Now if it is wrong to separate, then in the light of these scriptures what are we to do. Shall we obey God or man? You will surely say God. Then what will we do with His words that says we are to have no fellowship with them?

Now, if we walk right along beside and with these evils how can we condemn them, when our very actions show that we approve of them? Why we are not even to observe them. What does the word say? Abstain from every appearance of evil. In II John 9:11 we read, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this

doctrine, receive him not into your house, neither bid him God's speed: For he that biddeth him God's speed is partaker of his evil deeds."

Now how could we go right on with those things that the Word of God plainly forbids and not sin? Paul says in Rom. 16:17, "We shall mark them that cause divisions and offences and avoid them." And in II Tim. Paul gives a foresight of the days in which we are living, when he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affections, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, (listen now) lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof. From such turn away."

Now in these last few verses there is a wonderful lot to think about and to judge (not the other fellow

but just each one his own self) say to our selves, are we in the last times and am I helping to make it so? How about it, am I a lover of pleasure more than God? Am I covetous? Do I boast? Am I proud? Do I have natural affections? Do I break the truth? Do I falsely accuse? Do I despise those that are good?

Well, one thing I am glad for, that is that God knows each heart and mind and while there are those that falsely accuse, still God knows best and cannot be persuaded to believe the wrong thing. Am I a traitor? Do I betray those that are doing good?

Am I proud? Well I might say I am not, but if when I am out in my every day life and before the world if I love the worldly garment more than the one that the church has prescribed for me it is a pretty good proof for those who look at me to know, for by their fruit ye shall know them saith the word of God. And how about it, do I have a form of Godliness and deny the power of it?

Now how about my Brother and Sister, are they lining right up to all of these

things? Well, here I personally must step down for if I should say yes or no, then I am judging and God's word strictly says I shall not do that. So I leave that to each one to do what they know best. Now there is plenty more scripture that could be given but we will let this suffice. The most important thing is for each one to look at self and prove that we are trying to show by these things that we are helping to keep the good old boat sailing aright, but if we should betray, then look out not for the other fellow but for ourselves.

Now in the face of these and all other scriptures let each member of the Dunkard Brethren turn from the evil and keep one's self pure that others can see clearly to enter the fold of God.

Shady Grove, Pa.

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NEWS ITEMS

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NORTH LIBERTY, IND.

The Fairview congregation met in regular quarterly council on Saturday, February 14th at 1 p. m. Bro. Koones of the Plevna congregation conducted the devotional

service by reading the 12th chapter of Hebrews, and led us in prayer.

Then our Elder D. W. Hostetler took charge of the meeting; the minutes of the previous meeting were read and accepted. All the business that come before the meeting was disposed of in a Christian manner. Brethren Clarence Stump and M. S. Morris were chosen delegates to District Meeting with Bro. Ira Mock alternate. The treasurer's report was read and accepted. The meeting closed in the regular order with Bro. Hostetler leading us in prayer. Bro. Hostetler and Bro. Koones remained with us over Sunday.

We were pleased to have with us Bro. D. W. Hostetler on Sunday, March 1st, who gave us a splendid message. We decided at our council to change our council meetings from the second Saturday to the fourth Saturday in the month so it would not interfer with our neighboring churches. Our next council will be the fourth Saturday in June.

We welcome any of the members from our neighboring churches to be with us at any of our services.

M. S. Morris,
R. 3, North Liberty, Ind.

PLEVNA CHURCH

The Plevna Dunkard Brethren met in regular quarterly council March 14th, beginning at 1:00 p. m.

Meeting was opened by singing hymn No. 225. Our Elder, L. W. Beery, not being present, Bro. Peter Lorenz had charge of the meeting. He read for an opening scripture I Cor. 12 and commented on the same.

All business was disposed of in a Christian manner.

We elected two delegates for District Meeting.

Bro. Herbert Parker and wife, having moved to Ohio, called for their letters and they were granted.

On Sunday evening, March 15th, Sister Etta Cline was anointed.

On account of a shortage of fuel we have been having our prayer meetings in the homes this winter, but we expect to start having them in the church again as soon as warm weather comes again.

We ask an interest in your prayers.

Iona, Lantz,
R. 2, Greentown, Ind.

MT. DALE CHURCH

The Mt. Dale congregation met in regular council meeting with Eld. A. B. Rice in charge.

The visiting bretheren gave their report, after which the business of the church was disposed of in a Christian manner.

A fine spirit prevailed throughout the meeting, althought it was our sad duty to disfellowship one young brother, but our hearts were made glad the following day when he came before the church and made his open confession and asked for forgiveness and to be reinstated which was done.

Bro. F. K. Whipp was elected church trustee, delegates to District Meeting are S. P. Rice and the writer.

Sunday School officers were elected with the writer as superintendent and S. P. Rice assistant.

We decided to have a series of meetings during the summer. Our

lovefeast will be the last Saturday of April at 1:30 p. m., which is a set date.

The District Meeting of District No. 1 will be held at this place April 28th and 29th. All who can attend the lovefeast are cordially invited, and those from a distance who can attend the love feast will be taken care of until District Meeting. All make a special effort to be with us during these meetings.

We also ask an interest in the prayers of all the faithful for the work at this place.

Joshua A. L. Rice,
R. 3, Frederick, Md.

PLEASANT RIDGE, OHIO

The Pleasant Ridge church met in regular quarterly council February 29, at 1 p. m. Bro. Miller opened the meeting by reading Romans 5. After prayer our Elder, Bro. D. P. Koch moderated the meeting.

Bro. D. P. Koch and Bro. Abe Miller were elected as delegates to District Meeting.

It was decided that we have no love feast this spring.

All business that came before the meeting was disposed of in a Christian manner.

Since our last report to the Monitor Sister Cora Koch has passed into eternity, whom we greatly miss, but we hope our loss is her eternal gain.

Mary Miller,
Alvordton, Ohio.

ENGLEWOOD, OHIO

We met at this place in regular quarterly council on March 28.

Althoug quite a few of our members were sick we had a good attendance and a profitable meeting.

Delegates to District Meeting were elected and several other matters were taken care of.

The work is moving along nicely here and we hope to accomplish much, the Lord willing, as time goes on.

A. J. Brumbaugh, Clerk.

WENATCHEE, WASH.

Wenatchee Dunkard Brethren met in quarterly council March 7th, at 2 p. m. Meeting was opened in the usual manner with song service and the reading of Phil. 2:1-14 by Bro. D. E. Steele and we were then led in prayer by D. B. Steele.

Elder J. W. Steele moderating, first business was that of granting letters. A letter was granted to Bro. Ed. Blocher and family as they have moved to the Waterford church in California.

We then elected our delegates for District Meeting which will be at Waterford, Calif. Bro. D. E. Steele and Bro. B. C. Holland were elected as delegates to the conference which will be in May. Bro. M. A. Wise and Bro. J. W. Steele acting as alternates.

We then took up the matter of having a spring love feast and decided to have our love feast on April 11th, and should any of our Brethren be passing through Wenatchee at this time we surely welcome you.

We ask an interest in the prayers of the Brotherhood that we may continue in the faith and work in the Lord's business in harmony and unity.

We the Wenatchee Brethren and Sisters send greetings to the brotherhood. May God keep us and bless all is our prayer.

Mrs. J. W. Steele.

OBITUARY

Doris Irene Lorenz, who came to gladden the hearts of Raymond and Beulah Lorenz, November 18, 1935, died of a short illness of complications. The short life span of a beautiful bud that began to open in its beauty and fragrance to cheer hearts and inspire endeavor was plucked by the divine Gardner and taken to Himself March 8, 1936 at 3 a. m. After a stay of three months and 20 days.

This stay was brief but sufficiently long to inspire hope and cheer in life of parents and two brothers, Merle Eugene and John Richard.

You will be missed, dear one, but as we are left to meet life's problems the knowledge of your eternal wellness will cheer us on. Not being able to call thee to us we can come to thee when the Lord calls.

Goodbye, darling, you have been a sunbeam,

And your going is like the set of sun,
With moon, nor stars
To follow in its wake.

Yet to one hope I cling,
That when the tide of grief goes out
Perchance your star again shall rise
To lead me safely on.

My heart is laden now,
My footsteps tired, yet rocky paths
untrod;

But guardian angel you may be
Commissioned by your God.

Iona Lantz.

INJURED IN FALL

Elder A. H. Lind was critically injured by falling down stairs at his home and is confined to his bed at present. He no doubt would appreciate a word of encouragement from all that know him, or anyone the may wish to drop him a line.

H. R. Dickey,
Astoria, Ill.

SLIPPERY PLACES

E. May Rice

As this has been a very cold and icy winter, we have had to be very careful where we stepped and how, and does it not cause us to think that we should be just as careful how we walk in our Christian walk and life. Or do we go straight ahead and not watch for the slippery places as we go through life?

I have been made to receive a lesson from one of our poor animals, as their watering place has been very icy and slippery, she goes as near as she can without slipping in, then she gets down on her knees and reaches as far as she can to get water. I am wondering if we as followers of Jesus Christ, when we come to slippery places in life use as much judgment as the poor animals? Many times I be-

lieve when we come to such places in life if we would do like the poor brutes, get down on our knees and ask God to help us across, or keep us far enough away so we do not fall in the places we should not, or engage in things we should not. I believe we would become stronger in life if we put our trust in Him who falleth not.

The question may arise what are slippery places in life? There are so many we could not name them all, but one important one is, be careful who your associates are, especially the young, that they don't cause you to make a mis-step; another is watch your conversation, especially in a crowd of unbelievers—if you don't they will. They also watch our every day lives and our dealing with one another.

We can think of many things that will cause us to make a mis-step in life, but would take too much space to write all we could think of. Our hearts are touched when we see so many, even some who have accepted Christ, who do not guard against such things, just walk straight into trouble and then how it pains the church, when it has to take

action in some of the mis-steps that are made, may we take the lesson that is before us in Mark 14:38, "Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." May we seek the help of Him who strengtheneth us and ask Him to give us grace that we may be able to over come the many evil things and slippery places in life.

R. 3, Frederick, Md.

Once to every man and nation,
Comes the moment to decide,
In the strife of truth with falsehood
For the good or evil side.

—Lowell.

SHORT SERMONS

When we are doing God's will we need have no fear of men.

Temptation is the doorway that leads to sin.

Heart religion gives us love for God's cause.

Vanity makes men lovers of self and enemies of God.

There is no end of tears here, yet no end of joy hereafter.

Devotion to Christ is known by the fruit we bear.

Every man must be Christ like if he would be great.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—Luke 7:1-29.
- Apr. 12—Luke 7:30-50.
- Apr. 19—Luke 8:1-25.
- Apr. 26—Luke 8:26-56.
- May 3—Luke 9:1-26.
- May 10—Luke 9:27-62.
- May 17—Luke 10:1-24.
- May 24—Luke 10:25-42.
- May 31—Luke 11:1-28.
- June 7—Luke 11:29-54.
- June 14—Luke 12:1-21.
- June 21—Luke 12:22-48.
- June 28—Luke 12:49-59.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Jesus Tells Who are Blessed. Matt. 5:1-12.
- Apr. 12—A Perfect Prayer. Matt. 6:1-13.
- Apr. 19—The Golden Rule. Matt. 7:7-12.
- Apr. 26—Healing the Centurian's Servant. Luke 7:1-10.
- May 3—A Widow's Son Restored to Life. Luke 7:11-17.
- May 10—The Wheat and the Tares. Matt. 13:24-30, Matt. 13:

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- May 17—Jesus Stills a Storm on the Sea. Matt. 8:23-27.
- May 24—Many Sick People Healed. Mark 6:53-56.
- May 31—Raising the Daughter of Jairus. Matt. 9:18-26.
- June 7—Two Blind Men Healed. Matt. 9:27-31.
- June 14—Jesus Feeds Five Thousand. Matt. 14:13-21.
- June 21—Walking on the Sea. Matt. 14:22-33.
- June 28—Review: The Deeds and Lessons of Jesus.

BIBLE MONITOR

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No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FAITH

The plan of salvation for the fallen human family is very clearly given in the New Testament. Many generations of men have lived on the earth and passed on since it was given and many have rejected this plan. In our own day men are not disposed to accept this plan of God in their lives, rather, they have developed plans of salvation which appeal to their own carnal appetites and leave God out of the question altogether. Like the Israelites, they have forsaken God "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." In spite of the lapse of time and the changes that have taken place on the earth since it was given this plan of God stands just as it was given

and if we desire the benefits of it we must accept it in its entirety.

One of the essentials in this plan of salvation is faith; without it there can be no salvation. One of the sacred writers puts it like this, "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) It is certain one must believe there is a God before He will recognize him in conversation and activity.

The amount of faith can be determined by noting the extent to which we recognize God in our conversation and conduct.

Our God has not left Himself without witness on the earth; everything about us bears witness of a great creator and ruler of the uni-

verse. The Lord our Savior spent a few years here on earth and bore witness which never can be erased by man. The Bible through all the ages has been and continues to be an unerring witness for God. These unmistakable evidences should cause us to believe that there is a God. The same facts that convince us that there is a God should also cause us to take this God at His word; that is, accept without question or doubt what He reveals to us regardless of what it is even though we may not be able to understand it.

Faith manifests itself in submission and humble obedience to our Maker. A saving faith works by love and when the Love of God abides in our hearts submission is yielded gladly and obedience is rendered to Him joyfully.

We are living in a day when men are questioning and doubting everything which has been given us by divine arrangement. This is evidence of a lack of faith. It will also be noticed that men who question the things of God fail to recognize God and his laws in their conversation and conduct.

A living active faith in God will result in a victorious life here in this world and give us a definite realization of a glorious life beyond.

A lack of faith in God makes life in this world a continual round of uncertainty and turmoil and brings one to an end of despair and woe with no hope beyond.

Does it make any difference then, if we have faith in God? "For me and my house, we will serve the Lord."

IT'S THE DEVIL

A. G. Fahnestock

In Luke 5:26 we read that those that followed Jesus were made to say, "We have seen strange things today." They thus expressed themselves because of the wonderful work that Jesus has wrought; they were much astonished, but in course of time they discovered that He was working through the power of God.

Today we too can surely say "we see strange things" because of what men and women are doing, and their

doings are more astonishing. The strange things we are referring to, are brought about through those who once seemed sincere in following the teaching of the gospel and are now very insincere, even willfully denying the Lord Jesus Christ and their profession; promises and vows that they have made they now ignore and even by some power are tearing down. Does it not seem strange today as we notice that in material things humanity tries to improve and usually succeeds.

You can think of the first inventions and how since they have added improvements; think of the educational system, medical and surgery developments, all of these have made wonderful progress; but as we turn and take a look at Christianity (?) we must say "we see strange things today" and must confess that it is not brought about through the power of God but by the power and influence of Satan. Yes it's the Devil in man that brings this condition.

It is hard to understand why elders, bishops, pastors, deacons and lay-members would submit to Satan and

lead others to ruin; in material things they labor hard to adjust, correct and improve. Yes, we are living in a new age; never before just like it. "We see strange things today." Men and women more than ever professing to follow Christ and are serving the devil.

Reader do you live up to your profession? Do you keep your promises and vows which you have made? Do men and women see "strange things" happen through you by the power of Satan? The president of the United States and great church leaders are pleading for peace and unity. They offer plans and methods by which they hope to accomplish it. Why not simply accept the Lord's way and follow it and there will be peace and unity. Yes, "we see strange things today." It's the Devil in humanity. Is he in you? (Me?)

Brunnenville, Pa.

SPEAKING SOUND DOCTRINE

D. W. Hostetter

In Titus 2:1, we read,
"But speak thou the things

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which became sound doctrine." The revision has it, "benefit sound doctrine." In I Timothy 6:2, Paul has the following in reference to sound doctrine, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, which is according to Godliness." And to live the doctrine of our Lord brings forth a Godly life. The indication here is that there are doctrines that are not sound. These unsound doctrines cannot make or produce godliness.

Jesus sent His disciples

out to teach, but before sending them, He was very careful to teach them to reproduce the virtues of His own life. And this they did by living the things He taught them. Doctrine is that which is taught or set forth to be believed and acceptd. It is true then that the system of doctrine that is believed and accepted becomes the individual's life. It behooves us to teach sound doctrine, for that becomes the object of faith, and that system of teaching is lived. That, then, is sound living, and "doctrine" means commandments, precepts, ordinances, or orders intended as an authorative rule of action. It is a system of rules laid down by divine authority, to regulate life.

(Psa. 119:4). "Thou hast commanded us to keep thy precepts diligently." This word "diligently" means industriously, steadily, pains-takingly, carefully. So the matter of teaching New Testament doctrine, as Jesus intended that we should is a very important and serious matter.

(Psa. 119:15). "I will meditate in they precepts and have respect unto thy ways." Two things here

need our consideration. The first is to meditate in the precepts as God has laid them down in His word. To respect is to avoid injuring God's ways. It is to hold sacred, to treat with reverence, pay heed to. Taking this view of the word "respect" as used in the above text is of vital importance. To question some of the doctrines of Christ and try to set them aside is not showing very much respect to God's ways. In the first chapter, second verse, David, speaking of a righteous man says, "his delight is in the law of the Lord, and in His law doth he meditate day and night."

To "speak the things which become sound doctrine" means to teach, to instruct, to indoctrinate that which is sound, to get people to believe and embrace sound doctrine.

Furthermore it carries the idea of discipline, chastisement, correction. It is no wonder that Paul said to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect,

thoroughly furnished unto all good works."

"Throughly" means "completely." To be "thoroughly furnished unto all good works" is to be thoroughly trained in the doctrine of our Lord and to have everything the soul needs to live on and to be prepared for the future life.

What is it that perfects? It is the doctrine that has been given by the divine inspiration of God. And in order to reach this standard of perfection, it takes the whole system of the doctrine of our Lord Jesus Christ.

Paul says to Titus (2:6), that young men should be "sober minded, thinking and meditating in sound doctrine." The trouble is there is so much unsound doctrine taught these days that the religious world has become intoxicated with falsehoods so that it is reeling like a drunk man. It is no wonder that there is the unrest, uneasiness, and dissatisfaction there is in the world. Having lost the sound doctrines that are now taught to be obsolete, the world is without faith in anything dependable, or worthy of faith.

Paul goes on in this same chapter of Titus, and tells how to adorn the doctrine. "Not purloining," but that we should show all "good fidelity." Let me call attention to that word "purloining." It means "to remove, to steal." So to take away sound doctrine and teach something else would be stealing. Jesus in John 10:10 says, "The thief comes not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Again Paul tells us that "all that live godly in Christ Jesus shall suffer persecution." So long then as we stand true to sound doctrine we need not expect anything but disfavor from modern Christendom. Paul further says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Then Paul tells us to go on, and "continue in the things we have learned, remembering of whom we have learned them."

In Acts we read about the great success of the apostles. And this success was due to the fact that they continued steadfastly in the Savior's

doctrine, and that they were in fellowship, in love and union, and had only one aim and purpose, and were prompted by the same motive. They had all things common. They shared, equally united in one thing. All of us should have equal rights, and there should be no big I's and little you's. Well could James say, "My Brethren have not the faith of our Lord Jesus Christ with respect of persons." But we are all one in Christ Jesus. And by this oneness in Christ, we become helpful to each other, and when we hav that system of sound doctrine within, we are willing to impart or share with others. May the Lord help us to this end.

North Manchester.

JESUS PASSED THROUGH JERICHO

J. H. Beer

(Luke 19:1-9) "And Jesus entered and passed through Jerico, and behold there was a man named Zaecheus which was the chief among the publicans, and he was rich, and he sought to see Jesus who He was; and could not for the press, be-

cause he was little of stature."

The announcement of the coming of any historic character would arouse deep interest. If I could announce the coming of Abraham Lincoln to your town, as a fact, your largest auditorium would not hold the people, excursions would run from all sections to your town. I need not argue that the coming of Jesus to your town would awaken interest and expectancy beyond any other.

Character, we would feel the difference for His name is inseparably connected with Christianity, after all is said Christianity is the measure of the concern of men. It is the real base line of character, men may ignore it, revile it, and misrepresent it but in their hearts, feel that in Christianity, life finds its highest ideals.

Different types of men challenge interest, but it is the Christ of Christianity that has the superlative influence.

The scholar centers the essence of his life in a book, that soon grows stale. A man of high ideals—he dies and only a few remember

him and enjoy the results of his labors. But Jesus actually lived the Christian life and served His generation forgetting Himself in the interest of humanity, and we turn to Him for spiritual authority as the flower turns toward the sun.

Did the name of Jesus mean no more than a spiritual genious who died years ago, who could imprison his influence, but thank God, He lives and puts us into a companionship with a great life. His name stands for a tender intimacy of fellowship which no other name in history does.

You will admit that the influence of Jesus is different from the influence of every other character in history in that it is a personal and intimate influence. Christianity has always been a personal religious service when men look at Christ with the desire to have produced in themselves the character He expresses.

Denton, Md.

THE APOCALYPSE

J. A. Leckron

In a former article we

wrote something on the Apocalypse, or the Revelation of Jesus Christ, but did not explain what the word Apocalypse meant. Please do not get the word Apocrypha mixed with the word Apocalypse, for they are directly opposite in meaning. Apocrypha means something that is concealed, not set forth, not authentic; while Apocalypse means something revealed, disclosed, manifested, shown.

The apocalypse, or revelation of Jesus Christ must therefore be the revealment, manifestation, appearing of Jesus Christ. And this is the key to the whole book. It is a book of which Christ is the great subject and center, particularly in that period of His administrations and glory designated as the day of his uncovering, the day of His appearing. It is not a mere prediction of divine judgment upon the wicked, and of the final triumph of the righteous, made known by Christ; but a book of the revelation of Christ in His own person, office, and future administrations, when He shall be seen coming from heaven as He was once seen going into heaven.

If "The Revelation of Jesus Christ" meant nothing more than certain communications made known by Christ, we can see no significance or propriety in affixing this title to this book, rather than to any other books of Holy Scripture. Are they not all alike, the revelation of Jesus Christ, in this sense? Does not Peter say of the inspired writers in general, that they were moved by the Spirit of Christ which was in them? Why then single out this particular book as "The Revelation of Jesus Christ," when it is no more the gift of Jesus than any other inspired book?

Besides, it would be particularly strange, that this book should be so specially designated "The Revelation of Jesus Christ" in the sense of revelation by Christ, when the book itself declares that it was not received from Christ, but from an angel or messenger of Christ. These considerations alone ought to satisfy us that there is something more distinctive and characteristic in this title than is embraced in its ordinary acceptation.

In short, we would say

that the Apocalypse differs from the other books of the New Testament in that the latter reveals to us what is going to happen in that great day of the Lord, in that great tribulation period, and the former books of the New Testament give us His commands and ordinances, etc.

But to read and learn what the appearing of our dear Savior, and the time of the same, only makes us love His word more, and spurs us up to gain one of those mansions that He has gone on before to prepare for all that love His appearing. And how can we realize to the full extent the happiness of the saints, and the doom of the wicked unless we learn what it is to be.

And when we come to consider the actual contents of this book, we find them harmonizing exactly with this understanding of its title. It takes as its chief and unmistakable themes what other portions of the scripture assign to the great day of the Lord. It is nothing but apocalypse from beginning to end.

First, we have the apocalypse of Christ in His relation to the earthly

churches, and His judgment of them; then the apocalypse of His relation to the glorified church, and the marshalling of them for His forthcoming to judge the world; then the apocalypse of His relation to the scenes of the judgment, as they are manifested on earth under the opening of the seals, the prophecying of the witnesses, and the fall of Babylon; then the Apocalypse of His actual manifestation to the world in the battle of the great day of God Almighty, the establishment of His kingdom, and the investiture of the saints in their future sovereignties; and finally the apocalypse of His relation to the final act of judgment, the destruction of death and the grave, and the introduction of the final estate of a perfected redemption.

Some tell us that what is yet future, ought not to be examined into till after it has come to pass. We can hardly realize that this is seriously meant. Yet we have had it argued to us that way.

Do such persons not perceive that they thus judge God, and Christ, and the

sent angel of Christ, and John the beloved disciple of Christ, and join issue with the God of truth as to the correctness of His utterances? We find also that those who so argue are prone to insist that the day of death is the same as Christ's coming.

Do they then mean that a man is only to study the predictions of that coming after he is dead? Away with such doctrine as this! Away with such presumptuous deprivations of the church of the precious legacy left her by her ascended Lord!

We will not for a moment regard that as wrong and dangerous which the Lord Himself hath pronounced blessed. Jesus knew what He was about when He sent this book to be shown unto His servants. He understood His own words when He said and repeated: "Blessed is he that reads and he that keeps what is in this book. And we will insist that it is to be studied.

As Christ said to the writer of it, so He says to all His ministers, and all His people, in all time: "Seal not the sayings of the prophecy of this book." It is an open book, and meant to be kept

open to the view of the church from that time forward to the end.

Woe, then to the man who undertakes to draw away God's people from it, or to warn them against looking into it! Such a man takes from the church, which has now been these 2,000 years among the dashing waves, the chart by which above all, Christ meant she should be guided, and wherein she may best see whither she is bearing, what are her perils, and where her course of safety lies! He undertakes to seal what God has said should not be sealed!

He not only "takes away from the words of the book of this prophecy," (which who does, "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book") but seeks to take away the book itself! And the more dangerous and reprehensible is such a course, now that "the time is near."

Nearly two thousand years ago, it was said of the things herein written, that they must speedily come to

pass. These records were from the first pressed upon the study of the church by the solemn consideration that the period of their fulfillment was rapidly approaching. But if this argument was of force then, how much more now? Standing, then, as we do, upon the very brink of the great apocalypse, by all the solemnities with which it is to be accompanied, we not only invite and recommend, but persuade all of like precious faith, as they hope to be present at the marriage supper of the Lamb, not to put this precious book from them, or to forego the faithful study of its contents. May the Lord open our hearts to its teachings, and make us partakers of the blessings it foretells, is our prayer.

As we study more of this wonderful book we shall try and explain some of the things that seems to be mysterious, and we believe you as readers, will be more interested when you can learn what the seven seals, seven stars, seven plagues, seven trumpets, seven veils, the four beasts, and the four horses, etc., mean.

Greentown, Ind.

CHURCH DIVISION

J. D. Brown

Duty sometimes makes it necessary for church divisions. It seems it has been necessary for divisions among God's people ever since God has had a people.

For example, we go back to the time of Moses and Aaron with the children of Israel as recorded in (Numbers 16).

We find the children of Israel became very wicked, and rebelled against God.

God commanded Moses and Aaron to come out from among the congregation, because of their ungodliness and how God by varied ways consumed the whole congregation, just because of disobedience.

We have every reason to believe if Moses and Aaron would have failed to recognize God's word they too, would have been destroyed.

God, here in this case, stepped in and demanded a separation. The congregation with its thousands were destroyed and only a small remnant of God's people left.

The apostle Paul as an instrument in God's hands,

speaks to us today in Rom. 16:17-18. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them."

We see in this scripture it is not only a privilege we have in coming out from among the ungodly, but a direct command. Paul says when we see brethren causing divisions and offences contrary to the doctrine we have learned, we must avoid them. "Avoid" means keep away from them, abstain from them, shun them, withdraw or escape from them.

My dear brother and sister, in the name of the Holy Child Jesus, how can we keep away from them, abstain from them, shun them, withdraw, or escape from them, and at the same time keep company with them, commune with them, salute them with a holy kiss? I ask can a holy kiss be extended to the disobedient or the ungodly? Can we stoop down consistently and engage in the holy ordinance of feet washing with the disobedient or ungodly? I say nay, verily. I find everywhere

there must be union, before there can be communion (I Cor. 11), there must be a complete oneness.

Jesus prayed for a complete oneness in his prayer to the Father. (John 17), "Father that they be one as we are one." Can we afford to fellowship with them, bid them God's speed, and permit them to wash our feet, when the gospel plainly tells us, by so doing we partake of their evil deeds? Can we commune with those who have the body decorated with all the spots of the world, bobbed hair powdered faces and all the foolish fashions of the world when we are commanded to avoid them?

(Rom. 16:18) "For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speech deceive the hearts of the simple.

(II Thes. 3:6-14) "Now we commend you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us."

Paul here simply says,

brethren for Christ's sake, withdraw yourselves from those disorderly brethren that fail to walk according to the gospel of Jesus Christ. (Verse 14) Here we are forbidden to keep company with any man that does not obey the word that he may be ashamed.

(John 14:15) "Jesus says if ye love Me keep My commandments." Obedience to God is a test of our love to God.

(John 15:14) "Ye are My friends if ye do whatsoever I command you." Then if we love Him and want to be the friends of Jesus Christ we are duty bound to come out from among them.

(II Cor. 6:14-18) Paul, here in V. 14 teaches a separation from unbelievers. Any person who preaches the commandments are non-essential is an unbeliever. Paul plainly shows righteousness and unrighteousness can not fellowship together, any more than light and darkness.

Paul in V. 15, asks the question, "What part hath he that believeth with an infidel?"

(V. 16) "What agreement hath the temple of God with idols? For ye are

the temple of the living God; as God hath said, I will dwell in them, and walk in them, I will be thir God and they shall be My people." (V. 17) "Wherefore come out from among them, and be ye separate, sayeth the Lord, and touch not the unclean thing and I will receive you."

Those are the conditions on which we may expect to be received.

(V. 18) "And will be a father unto you and ye shall be my sons and daughters, saith the Lord almighty."

Can two walk together except they be agreed? Noah, Elijah and Enoch each walked with God because they agreed with God. It is impossible for the ungodly to walk with God because they disagree with God. "The true followers of God are laborers together with God." (I Cor. 3:9.)

Can it be possible for a mixed congregation of believers and unbelievers to labor together with God? Listen to God's word, "What fellowship has righteousness with unrighteousness; what communion hath light with darkness, and what concord has Christ with Belial?" Fellowship implies

mutual companionship, how much fellowship should there be between the true child of God and the infidel?

The reward of the faithful. (Matt. 19:27-29) "Then said Peter, behold we have forsaken all and followed Thee, what shall we have therefore? And Jesus said unto them, verily I say unto you that ye which followed Me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel, and every one that hath forsaken houses, or brethren, or sisters, or fathers, or lands for My name sake shall receive an hundredfold and shall inherit everlasting life."

The unfaithful. (Heb. 10:26-28) "For if we sin wilfully after that we have received the knowledg of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

(Heb. 6:4-7) "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made par-

takers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come. If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Poplar, Mont.

MANNERS

Geo. Studebaker

I think it should be hardly necessary to write an article for our church paper under the above heading, as my Bible tells me that all things should be done decently and in order.

Well, I am now past 75 and have lived on the farm nearly all my life so I have observed a few things in the care of stock. One time I raised a number of pigs while on the farm. At feeding time I usually had some trouble for those pigs would all come in a rush, they would crowd and rush and push and try to throw each other out of the trough trying to see which could get the most and best of the feed. I gave it up, I never

could teach those pigs any manrs.

Some years ago I attended a conference of a certain denomination down in the state of Missouri. All went pretty well until they were dismissed in the evening and they were to take the cars to go to their lodging places for the night—then the trouble began again, for those peopl would rush and crowd and almost trample each other under foot in order to get on the first car, when there were plenty of cars to take car of all without any crowding.

The same unmannerly action was observed at our eating places and amongst them were ministers who should be examples to the flock, doing the same thing that I had observed in my unmannerly pigs.

And then I thought again of our dear Savior's words, "Let your light so shine before men that others seeing your good works may glorify your Father which is in heaven."

"Brethren be careful of your actions as the world is watching you.

New Westminister, B. C.

Read the Monitor thoroughly.

* * * * * NEWS ITEMS * * * * *

WAYNESBORO, PA.

The church at this place held their regular council meeting April 4th, at 7:45 o'clock.

Our Elder, Bro. L. B. Flohr was present with us. The meeting was opened by Bro. T. C. Ecker by reading Phil. 2, and prayer.

Bro. Norman King was installed into the deacon's office at this time.

It was decided to have a revival meeting in September at this place. The date for our spring love feast has been set for June 14th, an all day meeting. We welcome all who can to come.

Two of our sisters are sick at this writing: Sister Ida Stull and Sister Maggie Tinebaugh.

We ask an interest in the prayers of the faithful in their behalf, and the work at this place.

Mae Tharp,
R. 2, Waynesboro, Pa.

GOSHEN, IND.

We held our quarterly council meeting March 21st, with our Elder Peter Lorenze of Peru, Ind., in charge.

Song No. 456 was sung after which Bro. Joseph Miller of Wawaka, Ind., read Rom. 12 and led in prayer.

After the regular quarterly procedure, delegates were elected for district meeting resulting in Bro. John Wallace and Bro. J. W. Priser with alternates Bro. B. F. Priser and

Bro. Joseph Miller.

Everything was done in love and peace, not much business on hand at this meeting.

Bro. Lorenz stayed and preached for us the following day.

Bro. A. J. Yontz has not been so well the past several weeks but at this writing is slightly improved.

At this time of year as nature springs forth into new life, may we as His followers consecrate our lives anew and as time goes on and nears the winter of our life may we have sown good seed and reap a bountiful harvest, a home in heaven.

May God in His wonderful power help us to be faithful and willing to be weilded by the Holy Spirit.

Mrs. Sarah E. Yontz,
1201 Chicago Ave.,
Goshen, Ind.

NEFFSVILLE, PA.

The Northern Lancaster County Dunkard Brethren love feast will be held at Lititz on May 17th, starting at 10 a. m. A hearty invitation is extended to all who can be present at this meetin.

Susanna B. Johns.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church held their spring council on March 26th in the evening.

Brethren J. Paul Miller and Paul Smith were elected delegates to our district meeting.

Our spring love feast will be held on Saturday and Sunday, May 9-10, beginning Saturday morning at 10:30 a. m., to which all members are invited to attend.

We decided to have our evangelistic services in November with Elder A. G. Fahnestock holding them.

Mrs. Ruth V. Lebo,
Carlisle, Pa.

PLAIN VIEW

The members of the Plain View congregation met in their regular quarterly council March 19th, with our Elder presiding. Three were received by letter, one minister and his wife.

We elected our delegates for the District meeting.

Since our last report one of our number was removed by death, Sister Lena Bowser. It was her wish to depart this life and be with her Lord. She was called home on January 8th.

In receiving the minister and his wife, there were five children added to our Sunday School too, which is very encouraging for we need the children to help promulgate the good cause, especially when they are brought up in the nuture and admonition of the Lord, as commanded.

We still need the prayers of all who know the worth of prayer that we may continue to grow and hold out faithful unto the end.

Sister Liretta Brower, Cor.,
R. 1, New Lebanon, Ohio.

NOTICE

The Quinter Dunkard Brethren church is now looking forward to our series of meetings to begin on May 10th, to be conducted by Elder J. L. Myers of Logansville, Pa. This meeting will close with a love

feast on Thursday evening, May 28th with all day meeting on Thursday.

We insist that our people, all that possibly can, come and be with us at this meeting. We are 120 miles from place of Annual meeting, 80 miles east and 40 south. About three and one-half hours drive from Quinter to Great Bend.

We also crave an interest in your prayers in behalf of these meetings.

By order of the church.

Sister O. T. Jamison, Cor.,
Quinter, Kans.

WANTED

A home for a nice little orphan boy, eight years old. He is one of the three children advertised in the February 15th Monitor. We have the other two nicely located in homes in Ohio.

Would be glad to locate this boy as close to the other two as possible.

However, if you can take this child let me hear from you at once, wherever you are. These children have no criminal or immoral background and are not inclined to be naughty or rude.

B. E. Kesler,
Poplar Bluff, Mo.

OBITUARIES

DANIEL LESLIE MINNICH

Son of Jacob and Mary Minnich, was born February 1, 1879 and died March 29, 1936, aged 57 years, 1 month and 28 days.

He was born near Waynesboro, Pa., and lived here nearly all his life. He never married and since the death of his parents a few years ago, has made his home with his sister near Rayers Church, Md.

He was not feeling well and was asked to leave the work at the barn to be done by other members of the family, but he went to the hay mow to throw down hay where he expired.

He was of a kind disposition and had many friends. He leaves to mourn his departure the following: brother and sisters, Mrs. Kate Bowman, Mrs. Kimp Reynolds, Miss Hilda, Jacob, James, Joseph, Christopher and Mrs. George Ryder.

Funeral services were held at the home of his sister, by the undersigned. The funeral was largely attended and his body was laid to rest in the Green Hill cemetery, Waynesboro, Pa.

D. S. Flohr,
Shady Grove, Pa.

MARTHA JANE BAKER

Sister Martha Jane Baker died March 13, 1936 at the home of her niece, Mrs. Florence Sheely in Carlisle, Pa., after a short illness of pneumonia. In addition to her niece she is survived by a brother, Benj. Baker of Carlisle. She was 77 years old.

She was a faithful member of the Church of The Brethren since early girlhood, but identified herself with the Dunkard Brethren about eight years ago.

Funeral services were held from the home of her niece by Elders J. A. Miller and J. H. Smith. Burial in the Baker cemetery near Allen.

Ruth V. Lebo.

JOHN OSCAR BUSSEAR

John Oscar Bussear, son of Zachary and Elizabeth Bussear, was born in Mason county, Mich., June 8, 1920, and departed this life at Paulina Steavens hospital, Ludington, Mich., March 22, 1936, aged 15 years, 9 months and 14 days.

He was a kind and obedient boy in the home and while his life was not perfect he had an attractive disposition and was an exception for this age. He was baptized into the Dunkard Brethren church August 16, 1935 at Brethren Mich. Outside of his school work he seemed to be more concerned about heavenly things than he was the temporal things of life. With an abiding faith in God he stood firm for the doctrinal teaching of the word, and will be greatly missed in the home, in his school and in the church of his faith.

Many hearts were made sad for the reason as a local church we were looking forward to great usefulness in the church. He had a disposition to know his Bible and obey its teaching. It was not an uncommon thing for John to return thanks for the meal set before him before belonging to church. A rare thing in this age. This does not only speak well of John, but of those in whose loving hands he was brought up.

He leaves to mourn their loss, a loving father and mother, one brother, David at home and three sisters: Mrs. Bessie Niemitalo of Kaleva, Mich., Mrs. Margaret Wilder of Detroit, Mich., and Mrs. Florence Stockman of Muskegeon, Mich.

Our loss is heaven's gain.

Joseph Swihart,
Brethren, Mich.

REMEMBERANCES

**In Sad and Loving Remembrances
of My Mother, Emma Catherine
Price Tharp**

Mother, dear mother, we miss you,
oh yes,
More than our tongues can ever express;
One year has passed on Mother's Day
Since you were quietly laid away.
One year, and yet to our mournful hearts
Its been only an hour since you did depart;
And ever so sweet are the memories of you,
Which even now are as fresh as the dew.

When I was ill, where so long I had lain,
You it was mother, who lessened my pain;
Nightly you prayed for my recovery,
No other one concerned so much as you.

You are missed Mother, by all who come,
Friend, neighbor, peddler, tramp and bum;
They all remember even though you are dead
Your loving kindness which offered them bread.

Down in the church yard, just one mile away,
With your own mother and grandmother you lay;
There you have rested since Jesus said "Come,"
"Come and enjoy your home in heaven, well done."

There in th ground which long,
long ago,
Was owned by your fathers and
mine you know;
There lies your body in the dust and
the clay,
But Jesus has taken your spirit away.
The sky was clear and the sun
shone bright,
But our sorrowing hearts were as
dark as night;
When we blinked at the tears and
smothered a sigh,
And kissed our dear mother a last
good bye. Mae Tharp,
R. 2, Waynesboro, Pa.

* * * * * * * * *
**YOUNG PEOPLES
DEPARTMENT**
* * * * * * * * *

TIMELY WORDS

Ethel Beck

Were half the breath that's vainly
spent,
To heaven in supplication sent,
Our cheerful song would oftener be
"Hear what the Lord hath done for
me."

How true are the words
of the poet. Truly God has
done much for us, but how
much more would He do if
we only trusted Him for it.

If very person would
honestly put themselves
through a searching exami-
nation they will find that we
can easily do without half of
our talk.

It is said that over much
talking does influence one's

health. It does seem that
public speakers and minis-
ters in evangelistic meetings
need extra rest to continue
their work for any length of
time. I will quote a few
statements of a medical
authority from a health
magazine:

"It is remarkable how few
people realize that talking
too much is an indirect cause
for maladies. Silence is
golden. The extent of
physical fatigue can be
judged from the statement
that in order to eliminate
all the waste caused by 10
minutes talk, 45 minutes
normal life is needed. This
is the physiological aspect
of speaking. Through super-
fluous talking an abnormal
state of things is ushered in,
with the consequent results
of additional wear and tear
of the body and mind, leav-
ing a man fatigued, tired
out and susceptible to in-
fection of disease, because
his power of disease resist-
ance is depreciated, and all
this because he let himself
talk more than he should."

According to these state-
ments how careful we
should be that our conversa-
tion is always pure and holy,
and given to encourage or
help someone, lest our

strength is wasted in vain talk. Of course it is sometimes necessary to talk over business matters, but that would not be speaking unnecessarily. Then too, it is necessary to sometimes be firm in speech to bring someone to obedience, and to realize their own position, duty and responsibility. That also would be quite in place. The thing I wish to bring to our minds is, all this constant talking which is of no benefit to anyone.

Let us remember we are to give an account for every idle word. (Matt. 12:36-37) "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

We should be thankful that we need to give account only of our own conduct and not of others. Nevertheless that does not relieve us of the responsibility that we are in a sense our "brother's keeper," because we do have a great influence on our associates, either for good or evil.

"A good man out of the treasure of his heart bring-

eth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart the mouth speaketh." (Luke 6:45). According to this scripture our fruit, whether good or evil, is judged by what we speak.

"Wherefore by their fruits ye shall know them." Is it important that we speak right things? In order for the heart to be pure the thoughts must first be pure and in order for our thoughts to be pure we must feed our souls on the precious word. "The soul like the body lives by what it feeds on." Reader what are you feeding your soul? Is it trashy literature or the word and other helps to the spiritual life?

Even at the last conference some of us were grieved to hear so many slang words used by some of the young people. Perhaps not all professed to be followers of Christ who uttered them, but at least some of them professed to be. Let us as young people guard our words and be an example such as Paul told Timothy to be, (I Tim. 4:12) "Let no man despise thy

youth, but be thou an example of the believers, in word, in conversation in charity, in spirit, in faith, in purity."

We should especially be careful what habits we form when young, as those are hardest to break when we get older and if we form good habits of speech we will have no difficulty in later years to keep them.

How dependent we are upon God in all things, and should ask Him each morning to help us guard our speech and direct us during the day so that we may say only the things we should. And also before we read the newspaper or any other material we should read a portion of God's word to meditate upon, because it is our guide.

It is well for us to pray with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." (Psa. 19:14.) And also Psa. 141:3, "Set a watch, O Lord, before my mouth, keep the door of my lips."

How often hasty words leave a sting not to be healed. Even though they

may be repented of, they cannot be recalled for they have produced their effect. How much better it would be if left unsaid. How often unnecessary talking causes hard feeling, for if folks hear something evil about some one they are so apt to pass it on and add more to it. Lord help us as a Dunkard Brethren church to be free from such an evil. If we hear someone speak evil of some one else let us cultivate the habit of naming some good qualities of that person, because they surely have some good qualities, and after all perhaps the evil report isn't even true. If it isn't true how much greater the condemnation resting upon those who support it or even encourage it.

How often we hear the confession from one who has fallen into sin, that when they took the first step in sin, unintentionally, people began to talk how terrible it was, instead of taking them to the throne of grace and tell it to God. The fallen one then loses the courage to repent and goes only deeper into sin, and because they feel that everyone thinks them so bad that it doesn't make any differ-

ence what they do anymore.

Many times we could save such from falling if we show them we have confidence in them that they can overcome, instead of pushing them further down by talking about it. If they know someone has confidence in them they will take courage again. Some have risen from sinful acts to active service for the Master because someone stood by them until they did conquer.

(Phil. 4:8) "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." By careful consideration in obedience to this scripture, some people's thoughts would be completely changed. We are very apt to allow our thoughts to dwell upon the unlovely, dishonest, impure and evil report, while we receive the lovely, honest, pure or good report with the lightest consideration and dismiss it from our minds.

Think upon these, they

are uplifting and helpful to keep our hearts clean, for as a man thinketh so is he." If we think constantly on such things there will be no room for evil thoughts.

After taking a trip and visiting relatives and friends, (most of them professing to be followers of Christ), my mind goes back to each visit and the manner of conversation there. Now I can think how in most of the visits our conversation could have been improved. We will notice as we meet with folks usually such questions are asked as concerning our health and temporal welfare. Perhaps that is well and good and shows the concern and interest of others in our welfare, but let us not neglect inquiring about some of the more important things in life also, that of our spiritual welfare.

Are we not also interested in the spiritual progress of our brethren and sisters and friends? We should be. Then let our conversation also dwell upon the spiritual welfare of others, and how we can be a help to them, and the salvation of souls yet unsaved. Let us also think of the future welfare

of the church and how we can better it.

We have had some good articles lately, concerning our conversation and attitude. I am now thinking of one written concerning our thoughts and speech before and after church services. We can't stress this point too much, as we must constantly be reminded of these things lest we get careless. How often we hear business matters discussed before and after services, so soon forgetting the good sermon or lesson we have heard. It seems that six days should be enough to dwell upon these things so that we can reserve the Lord's Day for rest and doing good, and developing our spiritual life and of doing only such duties as are necessary for the day. It seems good to dismiss earthly cares long enough to enjoy Sunday School and church services and prayer meetings. Then sometimes we must master our thoughts lest they get to wandering away from the sermon or lesson before us. How close we must watch our speech at services and elsewhere, lest we offend someone who is seeking some spiritual benefit and is

left to go away disappointed.

Superfluous talk is a hindrance to our spiritual life as well as our health. It is needful for us to be in silence awhile so we can commune with God and meditate on heavenly things, because there are so many things to draw our thoughts earthward and so few things in the world to attract our attention heavenward.

Perhaps it takes more grace to keep silent many times than to speak, but we think we just must tell a thing when it really would be better untold. A good test to go through, before telling or passing anything on, is this—first is it true? Second, is it right? And third, is it necessary? If it passes all three it probably is safe to tell. If we would always say the right thing at the right time much good would result. If the right words are spoken at the opportune time it may be the means of saving a soul.

"If any man offend not in word the same is a perfect man and able also to bridle the whole body." (Jas. 3:2.) Since by our words

we shall be justified and by our words we shall be condemned, let us strive to make our words always pure and acceptable to God is my prayer.

Dallas Center, Ia.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—Luke 7:1-29.
- Apr. 12—Luke 7:30-50.
- Apr. 19—Luke 8:1-25.
- Apr. 26—Luke 8:26-56.
- May 3—Luke 9:1-26.
- May 10—Luke 9:27-62.
- May 17—Luke 10:1-24.
- May 24—Luke 10:25-42.
- May 31—Luke 11:1-28.
- June 7—Luke 11:29-54.
- June 14—Luke 12:1-21.
- June 21—Luke 12:22-48.
- June 28—Luke 12:49-59.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Jesus Tells Who are Blessed. Matt. 5:1-12.
- Apr. 12—A Perfect Prayer. Matt. 6:1-13.
- Apr. 19—The Golden Rule. Matt. 7:7-12.
- Apr. 26—Healing the Centurian's Servant. Luke 7:1-10.
- May 3—A Widow's Son Restored to Life. Luke 7:11-17.
- May 10—The Wheat and the Tares. Matt. 13:24-30. Matt. 13:

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- May 17—Jesus Stills a Storm on the Sea. Matt. 8:23-27.
- May 24—Many Sick People Healed. Mark 6:53-56.
- May 31—Raising the Daughter of Jairus. Matt. 9:18-26.
- June 7—Two Blind Men Healed. Matt. 9:27-31.
- June 14—Jesus Feeds Five Thousand. Matt. 14:13-21.
- June 21—Walking on the Sea. Matt. 14:22-33.
- June 28—Review: The Deeds and Lessons of Jesus.

BIBLE MONITOR

VOL. XIV

May 15, 1936

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

CUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

REPENTANCE

It is evident that repentance is an important step in the plan of salvation. The gospel stresses this matter in various places and without it we cannot hope to have forgiveness of sins.

The message of John the Baptist the forerunner of our Savior was, "Repent ye: for the kingdom of heaven is at hand." We are assured in John 1:6 "There was a man sent from God, whose name was John. The same came for a witness of the light, that all men through him might believe." It is evident that this man John received his commission, his authority and his message direct from God. This being the case his testimony should be convincing. He boldly and continually insisted that repentance was essential to salvation.

When Jesus began His ministry his cry was "repentance." "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15-15.) At one time some who were conversing with Jesus mentioned how some of their fellowmen had suffered destruction; Jesus replied emphatically, "except ye repent, ye shall all likewise perish." Jesus the author and finisher of our faith declared and insisted that repentance was necessary.

The apostles received their commission, and message from Jesus our Lord, "And they went out, and preached that men should repent." (Mark 6:12.) On the day of pentecost when

those who were convicted of sin desired to know how to save themselves from their lost and undone state Peter declared, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

As to what repentance is the scriptures are clear and definite. It will be noted in various passages that it is a willful forsaking of sin and a turning to righteousness; a turning away from the love of sin to the love of righteousness. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55:7.) "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa.

1:16-18.) "Therefore say unto the house of Israel, thus saith the Lord God: repent, and turn yourselves from your idols; and turn away your faces from all your abominations." (Eze. 14:6). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:10.)

A consciousness of sin, and knowing that sin is displeasing to God brings a feeling of guilt upon a convicted sinner which leads him to a godly sorrow which "worketh" repentance.

The true church of Christ will continue to preach repentance to a lost and sin-cursed world. The Dunkard Brethren church earnestly contends that repentance is essential to salvation.

BUSINESS FOR ANNUAL MEETING

No. 1. For the good of the church and for the cleansing of the same from the filthy habit of smoking and chewing tobacco, we the Plevna Dunkard Brethren church ask General Confer-

ence of 1936 through District Meeting, to make it a test of fellowship to buy, sell or raise tobacco, or chew, or smoke tobacco as a habit. See sections 6 and 7, page 14 in Polity, and compare same; also see II Cor. 7:1, and James 1:21.

Answer by District Meeting: Request granted and sent to Annual Meeting.

No. 2. We, the Fairview Dunkard Brethren church petition General Conference through District Meeting of District No. 2, assembled at Pleasant Ridge congregation May 6, 1936, that the clause in Polity book, page 24, No. 5 which reads: and an elder or minister appointed by the district elders, be changed to read, and an elder or elders called by the official board of the local church.

Answer by District Meeting: We decide that the request be granted and paper be sent to Annual Meeting.

(1) Mountain Dale. In view of the alarming increase of the use of cigarettes by both sexes in the world, and gradually creeping into the church, which is contrary to the church's stand since her foundation, and which is also inconsis-

ent with our credential papers, we, the Mountain Dale congregation, ask General Conference through District Meeting whether it should not be made a test of membership with every brother or sister and applicant for baptism that use them, and that each elder in charge see that it is carried out in his congregation.

Answer: Yes. By order of the church. Action by District Meeting. Passed to General Conference.

(2) Vienna. Vienna congregation asks General conference through District Meeting of 1936 to decide that each congregation may send three delegates to District Meeting instead of two as at present so as to give a larger delegate body, which is especially needed in the smaller District.

Answer: Request granted. Sent to District Meeting. Action by District meeting. Passed to General Conference.

(3) We, the Walnut Grove congregation, ask General Conference of 1936, through District Meeting to so decide that General Conference minutes be ready for distribution not later than six weeks from date of con-

B I B L E M O N I T O R

West Milton, Ohio, May 15, 1936

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L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnerville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

ference. Action by District Meeting.

Answer: Minutes of General Conference shall be ready for distribution six weeks after General Conference or as soon as practicable.

Chas. H. Ness, Clerk.

NOTICE—STANDING COMMITTEE

All Elders should be at General Conference, Great Bend, Kansas, in time for the first session of Standing Committee, 9:30 a. m., Monday, June 1, 1936.

Lewis B. Flohr, Moderator.

Remember the date and place of our General Conference which begins May 31, 1936, at Great Bend, Kansas.

Make plans to attend and enjoy these services with us.

—Editor.

STANDARD

B. F. Masterson

The word "standard," in the sense that I use it in this article, is defined by Webster: "That which is established as a rule or model by authority." Looking at it from a Biblical viewpoint, there is a principle involved, something fundamental at bottom. Isaiah, when referring to the future church, said, "I will lift up mine hand to the Gentiles and set up my standard." (Isa. 49:22.) Jesus Christ, when on the earth, set up a number of standards which were founded on the rock, (the Word of God, which is the truth, and its authority can not be questioned), such as non-conformity, "peace," "patience," "the cross," "temperance," "love," "non-resistance," "purity" "honesty," "humility," etc. All

of the negatives to either one of these standards may not be named in the New Testament for several reasons. One is, they are too numerous—the Book could not contain them; and another is, the conditions and customs in society changes. There may be unbecoming customs and manners practiced in our time that were not known in Christ's time. There are some church members who excuse or justify themselves of their unbecoming conduct because the Bible is silent on such conduct. But there is a principle established at the bottom of each standard which will not leave an honest person spiritually discerned, in the dark. The Holy Spirit will guide in the way of the principles taught in the Bible.

For instance, under the standard of "non-resistance." There are many ways whereby a child of God may be insulted besides being smitten on the right cheek, but the principle is established in the illustration. Here is where the Holy Spirit functions in His office to enlighten the child of God and to lead him, as Jesus said, "When the Spirit

of truth will come, He will guide you into all truth." It depends on what principle is involved, if the matter is named in so many words in the Bible or not. If the child of God will heed the guidance of the Holy Spirit, he will not become involved in sin.

I will not discuss each of these standards named above at this time, but we will take up the standard of "non-conformity." The reason it is foremost on my mind is because it is stressed so strongly in the New Testament, and is so unpopular with the majority of church-goers, and so seldom referred to in the pulpit. To such, Jesus says, "Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Can you name anything that is more highly esteemed than fashionable dress? There are thousands today who, professing to worship the God and Father of our Lord Jesus Christ, bow in devout praise and adoration at the shrine of fashionable dress. It is worldliness.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.) That is a clear declaration, which cannot be misunderstood. The churches, which in the years that are past preached and practiced non-conformity in dress, and then later ignored it, went pell-mell into worldliness and cast discipline to the winds, winked at dancing, parties, card playing, attending shows, decked with jewelry, painting the face, cutting the hair, and discarding the prayer covering.

This picture is not over-drawn. Such conduct is bringing reproach on the church, and proves disloyalty to Christ who is the perfect Model of His disciples. Brethren, if we claim the Bible as our creed, and fail to teach and practice the standard of non-conformity, our claim is not well-founded.

A plain, modest appearance for Christ's sake is not the only way to show our loyalty to the standard of non-conformity. We manifest it in a chaste conversa-

tion, "For out of the abundance of the heart the mouth speaketh," (Matt. 12:24). "For where the treasure is, there will the heart be also." (Matt. 6:21.) A vain and idle and foolish and empty conversation is conclusive evidence that there is a worldly heart within.

Flattering lips, a whispering tongue, idle words, foolish jesting, backbiting, tale-bearing, railing, reproaching, blasphemy, falsehood, and slander, are the fruits of a heart completely under the dominion of the world, and show no sign of being a standard-bearer in the kingdom of God. All such conduct contrary to non-conformity, I call negative. There is no positive without negative, and they are innumerable. Therefore I said the Book cannot contain them all. The picture shows were not in existence when Christ was introducing His doctrine. These shows are one of the most damnable means to lead children astray imaginable. It is said that they are instructive. Yes, but far more destructive of character. They were invented, and are operated, for the money that is in them, hence they are

used to gratify the lust of the patrons. And the church member will excuse himself because it is not forbidden in the Bible, therefore it gives a license to attend. Then the parents want to know why it is that there are so many young criminals. Why, they are schooled into it in the shows.

There is a move on foot to renovate the movies. How can a thing be cleansed when it is rotten from top to bottom? Wherefore, "if ye be dead with Christ from the elements of the world, why as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?" (Col. 2:21-22.)

Space does not permit the discussion of the use of vain and empty literature, participation in the sinful pleasures of the world, the identification with worldly organizations, and many other things in direct opposition to the clean-cut command: "Be not conformed to this world" which was declared by one who was ordained by Christ to be an apostle to the Gentiles, one

whose authority cannot be questioned. But a worldly-minded person cannot comply with these requirements. He adds, "But be ye transformed by the renewing of your mind."

Right here fit in the words of the late R. H. Miller, in a booklet written about fifty years ago on this subject, as follows:

"'Be ye transformed by the renewing of your mind.' The understanding 'darkened by the god of this world' must be enlightened by truth. The conscience defiled by sin must become educated and purified by truth. The affections which are earthly, and grovelling and sordid and sensual, must become elevated and heavenly and spiritual and holy, and the perverse and rebellious will, which asks, 'Who is the Lord that I should be mindful of Him?' must become so thoroughly subordinated to the Divine authority that its constant breathings are, 'Speak Lord, for thy servant heareth.' 'Every thought,' even, should be 'brought into captivity to the obedience of Christ.' (II Cor. 10:5.)

Call this regeneration, or the begetting again "by the

incorruptible seed of the Word of God," it is a necessary qualification of Christian character and condition of life and immortality. Here, "If any man be in Christ he is a new creature." (II Cor. 5:17.) But since through transformation is not only internal but also external, it must not only be felt experimentally, but exhibited practically. In all the metamorphoses of the universe, the transformations do not only effect the nature and disposition, but also the conduct and appearance. The worm is not only changed to the butterfly in character and disposition, but it acts like a butterfly. So every Christian grace or virtue developed in the renewed mind as naturally exhibits itself in the conduct and life, as that the sun shines, or the fountain flows, or the earth vegetates."

(May write on some of the other standards later.)

1250 East 3rd St.,
Long Beach, Cal.

It seems harder to find a man who bears good fortune well, than one who bears evil.

JESUS PASSED THROUGH JERICHO

Part Two

J. H. Beer

The Christ of human experience survives men's doubt of the Christ of history, and still under the name of Jesus something calls out to our spiritual capacities to awake, the very name makes us dissatisfied with evil in spite of our love for it. No man can read the description of Jesus in the New Testament without feeling laid upon him the obligation to surrender his life to Him for a life that is lived more abundantly. The power of Jesus lies in the fact that He can so infuse Himself into every man's life that surrenders to Him as Lord. It is impossible for any man to be his whole self without Christ as most of his life.

Christ so completely represents the perfection of character that you cannot escape Him without ceasing to be your best self. It is of this Christ I wish to speak. When royalty enters our cities she puts on her holiday attire. Some of the most painful pages of his-

tory are those recording the attitude cities took toward Him when He visited them.

(Matt. 11:20-24) "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not." V. 21, "Woe unto you Chorazin, woe unto thee, Bethsaida, for if the mighty works which were done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." V. 22, "But I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." V. 23, "And thou Caper-naum which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." V. 24, "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee."

From His birth to His death, with the exception of a brief period of publicity He was received coldly, and often in the most hostile manner by the towns He honored by his presence. If Christ came to you com-

munity do you think He would be received differently? I would like to think so, but I am not sure that He would. If Christ came you be really glad to see to your community would Him? Whether you would be pleased or not would depend upon your inner life.

There is a scripture which reads as follows, (Matt. 2:3) "When Herod the king had heard these things he was troubled." Jesus is in the way of the Herods, Jesus is in the way of the adulterer, in the way of the drunkard; in the way of the liar; in the way of the fornicator; in the way of the libertine. Would the presence of Jesus give you peace or would it worry you?

If Christ came where would you want Him to find you, in the dance hall, in the pool room, in the house of Shame, or with a crowd of scoffers, or at the card table?

If Christ came to your community what are you doing that He would commend? Are you striving to live a Christian life, are you the foe of all evil, what changes would you make if you had twenty-four hours notice? Are there any

books in your library that you would throw out? Are there any pictures on the wall you would take down? Are you planning to go anywhere you would not go if Christ were coming to your home?

I said "if" Christ came, but there is no "if," Christ is omnipresent. He is in your Community. He has known every vicious thought, every sneer at holy things, every injustice, every oath, every lie, every theft, and every evil. His judgment of you is not based upon the morning papers, or upon Bradstreet or Dunn, but on what He sees and knows of your daily life.

Why do you avoid this unavoidable Christ? There is but one reason if you want to avoid Him, it is because you are conscious there is something in your life He does not approve. No one can put himself face to face with Jesus Christ and unblushingly lead a bad life.

Denton, Md.

PEACE

Vernie Diehl

"Great peace have they which love thy law, and

nothing shall offend them." (Psa. 119:165.)

There is not always peace, when it seems so, sometimes we are only making an outward show of our religion. The musical instrument, plays, pageants, banquets, movies, etc., in some churches just show a weakness, and is a cover to hide the disturbance within.

When we get peace into our lives we will lay aside this worldliness and worship him in spirit and in truth. (John 4:24.)

When we are isolated from our good brethren and sisters we may have to worship alone at times, but this is far better than to fall in with the crowd and worship Satan.

Sometimes we get discouraged and are on the verge of saying it is of no use, I will give up. Then let us pick up our Bible and read, some of the gems like: "The Lord is my helper, I will not fear what man shall do unto me. I will never leave nor forsake thee; Jesus Christ the same yesterday, today and forever; I can do all things through Christ which strengtheneth me; Let us not be weary in well doing for in due season we

shall reap if we faint not."

We can go to God in prayer if we have faith and get all wisdom. If we get our wisdom from God we will have peace. (I Cor. 14:33) "God is not the author of confusion, but of peace." (40) "Let all things be done decently and in order."

(John 17) Christ's believers are in the world but not of the world; he prayeth for his believers and all that shall believe.

(John 16:33) "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have over-come the world."

Nokesville, Va.

THE MYSTERIES OF THE KINGDOM

Ida M. Helm

The word mystery as used in the New Testament is a sacred secret, long kept hidden with God, and while so hidden, absolutely impenetrable by man's unaided power. This mystery Paul tells us had been hidden from the ages preceding the

days in which he wrote, but the fullness of time had come, and it was then God's good pleasure to make it known.

The mysteries of the kingdom are those glorious gospel truths of divine revelation, darkly announced in the Old Bible, but fully brought to light by Jesus Christ, the Messiah of God. Since truth cannot be discovered by man's unaided power and therefore known only through revelation of the Deity. Paul says in I Cor. 2:7-8, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory."

This mystery was concealed from the ages before the world and the generations of mankind, in other words, "From angels and from men." The three great sources of human knowledge: seeing, hearing and thinking, fail to penetrate and reveal the mystery. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the

things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." (Cor. 2:9-10.)

The secret could only be revealed by God Himself, but the Holy Spirit, the third person in the Trinity was given that the children of God should know the things freely given to them by God. The Holy Spirit is sent to reveal the secret to all those who truly desire to know it. God's plan is not to improve the old life, but that we should commit it to death—the death of the cross, for it really was crucified with Christ in the sight of God when he died an ignominous death on Calvary. We must recognize and accept the sentence of death upon that self-satisfying and we may think appearing "good I," that bids for our approval so frequently.

We must yield all to Christ who died on the cross and bids each one of us take up our cross daily and follow Him. "Knowing this, that our old man is crucified with him, that the body of

sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.)

When once we accept our place as crucified with Christ, nailed together with Him to His cross and we have agreed in our baptismal covenant with God to live the crucified life of true self-effacement, baptized "in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) Then the Spirit of God will bear witness by revealing Christ within us, and thus glorify His heavenly Father. Then He can work through us with effectual power, no longer hindered by us, He can work with us as He wills if we obey him fully. Then it is no longer "I" that lives but Christ in us. Glorious mystery expressed by Christ in our feeble frame.

In His great high priestly prayer Jesus prayed, "I in them, and Thou in Me, that they may be made perfect in Me; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (St. John 28:23.)

God in Christ, Christ in us. "Immanuel," "God with us." It is said "Christ in

humanity is Christianity."

The first promise of a Savior is found in Genesis 3:15, "And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the first prophecy uttered in scripture. This promise was all the Bible our first parents had. They had suffered a loss of incalculable worth, and it was irreparable by man. This promise gave them hope that in some mysterious way their loss was to be repaired by God. A Deliverer was to be provided, but how the Savior was to come was shrouded in mystery. It was a blessed promise.

The great arch-enemy of the human race was listening and the glorious promise to the human family never escaped his recollection. Think not for one moment that Satan understood the mysterious meaning of the incarnation of our Lord. He knew One was to come that was mightier than he and he watched eagerly the progress of God's dealing with mankind.

Satan studied the Bible as God gave it to man and

he was thoroughly versed in scripture as the temptations of Jesus in the wilderness proves. Satan was vanquished by the mysterious power of Almighty God.

The real Christ is a mystery to every one until God reveals Him. I can not reveal Him. The preacher can not reveal Him. Father and mother can not reveal Him.

Listen to Jesus' words to Peter when he acknowledged the Deity of Christ, "Blessed art thou Simon Bar Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven." (Matt. 16:17.)

Like every thing of permanent value this mystery was brought down from heaven. God prepared angels to bring to earth the wonderful secret. It was revealed first to a Jewish peasant girl, a virgin. Then it was passed on to her husband to be, then to Elizabeth and Zacharias. A company of angels wafted the glad tidings to some shepherds tending their sheep. The mystery was made known to others as they opened their hearts and souls that the truth

might be revealed. He prepared the "twelve" for a great work. His command is, Go ye into all the world and teach My gospel to every creature.

Truth must be accepted and the birth of Christ is the mightiest truth of all history, "Born of a virgin." In her own words she said she had never known man.

This truth has been expressed, that "unless the birth of Jesus is as scripture asserts we have no break with sinful heredity and if we have no break with sinful heredity we have no Savior." The statement that "The Word was made flesh," demands a miracle. Christ Jesus being in the form of God . . . took upon him the form of a servant. He was pre-existent with the Father and to enter our world He must come in a way that no other ever came. He must cross barriers humanity could never cross. He must be absolutely pure, uncontaminated with sin, He must be holy or His blood can not cleanse. God was the father of Mary's son. Between God and man there was an impassible gulf. Mary needed a Savior. In

her song of praises she sang, "My spirit hath rejoiced in God my Savior." (Luke 1:47.)

Listen to the voice of the angel, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten, shall be called the Son of God." (Luke 1:35..)

It is a fearful thing to try to brush aside the story of the virgin birth. It is a glorious truth, mysterious to us. But for us to reject the truth of God as we find it in God's word because our frail human mind cannot fathom it is to leave man forever in darkness. With the birth of Jesus comes light and hope and salvation for you and me if we accept Jesus and His word.

If we reject the truth of the virgin birth because it demands the supernatural it means we stoop to manufacture our own God and try to establish a righteousness of our own. Man's righteousness is as filthy rags.

St. Paul tells us in Gal. 1:15-17, "When it was the good pleasure of God . . . to reveal His Son in me, that

I might preach Him among the Gentiles; straightway I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia." Here he had time for austere meditation before beginning his great work.

In Gal. 1:12 he declares his knowledge of Christ was not derived from the twelve, but was by independent divine revelation. In other words Paul said, "After my conversion my course was such as to prove my independance of human teachers." He further says, "For neither did I receive it from man, nor was I taught it but it came to me through revelation of Jesus Christ." It was not human but divine in origin and character. I. neither received it of any man any more than the original twelve received it from man, but from Christ.

Paul felt that his preaching was a manifestation of the Deity. Who is sufficient for these things? Preachers and teachers may sometimes fail in warning those committed to their care. They are stewards of the mysteries of God, they are

compassed with infirmities, and they may err as interpreters of the word of God and place before the people falsehood as well as truth. The worth of full understanding of the once hidden truth consists in the knowledge of the mystery of God and this mystery of God is no other than Christ Himself, since in Him God's eternal purpose is realized and revealed. One need not go to other sources as the false teachers do and advise, all the truth of Jesus Christ is contained in God's word and it is for every one who will accept it. He says, "I spake openly to the world; and in secret have I said nothing." (St. John 18:20.)

In Proberbs 3:32, the wise man says, "The forward is abomination to the Lord: but His secret is with the righteous."

The mysteries of the kingdom spoken by Jesus in parables served to reveal the treasures of heaven in a new and attractive light to those who relish them, but to those who care not for spiritual things yield only temporary entertainment. Seeing they see not and hearing they hear not,

neither do they understand. (Matt. 13:12.)

The light shone on these people as it never shone before, but they saw not for they closed their eyes. They heard for He taught them who spake as never man spake, but they heard not for they had stopped their ears. They understood not for they took nothing in. What men voluntarily refuse to do they become morally incapable of doing.

In Col. 1:25-26 read, "I was made a minister of God according to the dispensation of God which was given to me for you, to fulfil the word of God, even the mystery that had been hid for ages and generations: but now hath it been manifested to his saints the riches of the glory of this mystery which is Christ in you the hope of glory." Paul. We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves. The glory is Christ's and He came to bestow it on us, to bring us to the perfection of our nature. The mysteries of Christ's kingdom can only be understood by the spiritually enlightened.

Jesus says, "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." He says, "If people will not receive the truth of God, they shall be punished by having the truth withdrawn from them." Hence the parables.

Paul says, "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed." (I Cor. 15:51.) The mortal shall put on immortality, is a mystery man can never discover by reason. Our hope in Jesus is the hope of a glorious immortality.

R. 2, Ashland, Ohio.

CAN WE FEEL SURE?

Sylvia Vogelsong

"Say unto my soul, I am thy salvation."

David uttered this in a season of despondency, David was in trouble. His own throne was assailed, and so he went to the Everlasting Throne. His own heart was assailed by doubt and so he sought for a fresh and full assurance of salvation.

Whatever David's own experiences may have been he furnished a golden prayer for universal use in these words: "Say unto my soul, I am thy salvation."

The salvation which all of us most need is a deliverance from the guilt and dominion of sin to be liberated from the bondage of that great slave holder, Satan. Beset with temptations, we need succor when we are tempted. The only salvation "under heaven given among men" is by the atoning blood of Jesus and the power of the Holy Spirit. This is a full salvation, a complete salvation, it is God's masterpiece of mercy to us guilty, depraved and dying sinners.

Can this salvation be made sure to a man, and can he be sure that he possesses it? We answer unhesitatingly, yes! David did not ask for impossibilities when he asked God to assure him of his salvation.

Paul knew what he was about when he said, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" There is no perhaps about the salvation of a true follower of Jesus Christ.

Let us carefully note that the prayer is that God would say unto the soul, "I am thy salvation." There is no audible voice addressed to the ear, in fact, multitudes hear the offer of salvation every Sunday by the ear, and yet their hearts are deaf. What God says can only be heard by the heart. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

John's gospel reads thus: "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation. This is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life." "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand."

He does not affirm that we may never throw ourselves out of that almighty and loving hand. But he does declare that while we stay there we are safe.

Faith in the soul's trust in

Jesus as our salvation. Assurance marks a higher degree of joy and power to overcome.

Peter possessed some faith when he called to his Master from the waves, "Lord save me!" He had reached a much higher attainment by the Spirit when he exclaimed in the market place of Jeruselam, "This is the stone which was set at naught of you builders, which is become the head of the corner."

Saul of Tarsus had faith born in his soul when he was groping about in the house of Ananias of Damascus. Paul's faith had grown in the eighth chapter of Romans when he said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Jesus had really said to Paul, "I am thy salvation."

Paul had a witness of the Spirit that he was Christ's. There was an inward conviction and an outward life, and the two correspond also to the Spirit's description of true piety in the Bible. When a tree produces the leaves of a pear and the fruit of a pear, we are sure that it is a pear tree. When

a man feels the love of Jesus in his soul and keeps the commandments of Jesus in his life, he has the witness of the Holy Spirit that he is in Christ Jesus.

There is no condemnation to such a man. The Lord hath said unto such, "I am thy salvation." Such a man need not boast of his holiness or his sanctified attainments. Why should the soul to whom Jesus hath said, "I am thy salvation," be continually worrying? If we go about our life's work and do it honestly and thoroughly, God is responsible for the results and reward.

Assurance of salvation by the Son of God is as old as the cross of Calvary. Paul built his Epistle to the Romans on this rock.

The Psalmist of Israel was seeking after it, in his troubles when he cried out to the Living God, "Say unto my soul, I am thy salvation."

Mechanicsburg, Pa.

ELMER ROY SINES

Infant son of Bro. and Sister Lester Sines, was born December 24, 1934, and died March 28, 1936, aged 1 year, 3 months and 4 days.

He leaves to mourn his departure his parents, two brothers, Lee and Cecil, one sister Olive, and a host of relatives and friends. One brother preceded him in death.

Funeral services were held in the Swallow Falls, Md., Dunkard Brethren church, conducted by Bro. Z. L. Mellott. Text II Sam. 12:23.

We pray God's richest blessings upon our dear Bro. and Sister Sines in their bereavement.

Martha G. Folk.

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* NEWS ITEMS *
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RIDGE, W. VA.

The Ridge members of the Dunkard Brethren church, met in council Saturday, April 4th at 1 o'clock p. m.

Our Elder, Bro. J. L. Myers, read the sixth chapter of second Corinthians, gave some good remarks and led in opening prayer.

Bros. C. W. O'Brien and Otto Harris were elected delegates for District Meeting, with Bros. Edward O'Brien and Thomas Leatherman alternates.

Many other matters came before the meeting which were disposed of in an orderly manner.

The meeting was closed by singing, after which Bro. Ray Leatherman led in closing prayer.

On March 29th we elected our Sunday School officers which were as follows: Superintendents, Bros. Edward O'Brien and Virgil Leatherman; Bible class teacher, Bro. Thomas Harris; assistant, Bro.

Otto Harris; Intermediate class teacher, Bro. Ray Leatherman; assistant, Bro. Otto Harris; Junior teacher Bro. Thomas Leatherman; assistant, Bro. Edward O'Brien; secretary-treasurer, Bro. Herbert O'Brien.

We are planning to have a two weeks' meeting beginning September 15th, which will be announced later.

Pray for the work at this place, that we may prosper.

Grace M. O'Brien,
Antioch, W. Va.

WEST FULTON, OHIO

West Funton Dunkard Brethren met in quarterly council March 21st.

Delegates chosen for District meeting were: Bro. Ira Butts and Bro. Benjamin Morningstar.

At this meeting it was decided that we have our love feast this fall. Since then, for various reasons, we thought it best to have a spring meeting. We have set the date for June 6, an all day meeting, beginning at 10 a. m.

We are few in number and heartily invite all to come. Especially do we urge the brethren and sisters upon returning from conference to make it a point to stop in and worship with us.

Remember us in your prayers.
Orpha Beck,
Wauseon, Ohio.

BEREA CHAPEL

We met in spring council Saturday, March 21st with our Elder, Bro. Jacob Glick, in charge. The second chapter of Philippians was

read and prayer by Bro. Jacob Glick. The minutes of the last meeting were read and apoted after which the other business was pleasantly disposed of.

Bro. John A. Racer is expected to represente us if permitted to attend the District Meeting.

Our love feast to be held the usual time, the Saturday before the third Sunday in May. We wish to secure a minister to hold a week's meeting before the love feast.

Due to the weather or other causes the members were not all present.

Closing prayer by Bro. T. I. Bowman.

We are only a few in number and scattered at that, though we all have the kingdom at heart I feel sure. Brethren pray for us that the Lord of the harvest will send forth more laborers into his harvest.

Bettie Winegord,
Port Republic, Va.

DALLAS CENTER, IA.

The date which was set for our spring council was on Tuesday, March 31, 1936. The visiting brethren gave a good report of their visit.

We decided to hold our spring love feast June 6th, and services continuing over Sunday, June 7th. We would like as many as possible to attend.

We were very glad to have one brother and two sisters move into our congregation, who gave to us their letters of membership.

Our Sunday morning and evening services, also the Bible study which

is held before the evening sermon, are well attended.

The prayer meetings which are being held on Thursday evenings are very interesting.

C. R. Gehr, Cor.

LOVE FEAST ANNOUNCEMENT

The Dunkard Brethren church of Dallas Center, Ia., is holding their spring love feast June 6 and 7 week end, following Annual Conference. We extend a hearty invitation to those who can come. Especially to the ministering brethren.

Dallas Center in on Route 7.

C. R. Gehr.

NORTH CANTON, OHIO

We, the Orion Dunkard Brethren church, have decided to hold a spring love feast on June 20th. We are having an all day meeting starting at 10:30 a. m. We request all the brethren and sisters who can to be with us. Come and enjoy the meeting.

Clarence Surbey, Cor.

NEWBURG, ORE.

The Newberg Dunkard Brethren met in council in the afternoon of March 29th to elect officers for the year 1936. The following were chosen: Elder, M. S. Peters; secretary-treasurer, D. H. Withers, Monitor correspondent, Sister Ida Peters; Sunday School superintendent, P. E. Harlacher; assistant, D. H. Withers; secretary-treasurer, Galen Harlacher.

We were made to rejoice when

Bro. and Sister M. S. Peters were permitted to move to Newberg to help with the work in this part of the Lord's vineyard. We hope that their labor here will be pleasant and that souls may be saved through their efforts.

The District meeting of the 4th district will convene at Waterford, Calif., May 15. Bro. and Sister Peters were chosen as our delegates.

Mollie Harlacher,
R. 3, Box 23, Newberg, Ore.

TO THOSE WHO SEEK A CHURCH HOME

The Dunkard Brethren, their faith and practice based on the Bible, as little children (Luke 18:17) accept the word of the New Testament as a message from heaven (Heb. 1:1-2), and teach it in full (II Tim. 4:1-2; Matt. 28:20).

They baptize believers by trine immerson (Matt. 28:19) with a forward action (Rom. 6:5) for the remission of sin (Acts 2:38), and lay hands on those baptized, asking upon them the gift of God's Spirit (Acts 19:5-6).

They follow the command and example of washing one another's feet, (John 13:4:17).

They take the Lord's supper at night (John 13:30),

at one and the same time, tarrying one for another, (I Cor. 11:33-34).

They greet one another with a holy kiss (Acts 20:37, Rom. 16:16).

They take the communion at night, after supper, as did the Lord, (Mark 14:17-23).

They teach all the doctrines of Christ, peace (Heb. 12:14), love (I Cor. 13), unity (Eph. 4), both faith and works (James 2:17-20).

They labor for non-conformity to the world in its vain and wicked customs, (Rom. 12:2).

They advocate non-swearing (Matt. 5:34-37), anti-secretism (II Cor. 5:14-17), opposition to war (John 18:26), doing good unto all men (Matt. 5:44-46).

They anoint and lay hands upon the sick (James 5:14-15).

They give the Bread of Life, the message of the common salvation unto all men without money or price (Matt. 10:8).

Dear reader, for the above we contend earnestly, and you are entreated to hear, to examine and accept it as the word, which began to be spoken by the

Lord, and the faith once delivered to the saints (Jude 3).
—Selected.

POPULAR SINS

Among the sad characters which God solemnly declares shall have their part in the lake of fire are two, whom men generally think very little about, and if they, alas, are such themselves, how often is it true that "their glory is in their shame."

These two classes are "the fearful and the unbelieving." The first are those who, knowing the will of God, do it not; the second those who having received a full and adequate testimony from God, believe it not, of both the God who "delights in mercy," and "who willeth not the death of the sinner," says, "They shall have their part in the lake which burneth with fire and brimstone."

That is, He gives them up to the choice of their own hearts, as those who "love darkness rather than light," who "believe not" when He sends a message of life and salvation, and who "repent not to give Him glory,"

when He now "Commands all men everywhere to repent." The Judge of all earth will do right, and this is right. Yes, refuse it as men may—if God who knows the extent of human need, and has in His grace provided to meet it fully, and at infinite cost to Himself, is so dishonored that men insolently and in rank rebellion against His authority refuse His terms, the He cannot abdicate His throne, or give His glory to another, and man must "go to his own place."

If by any man's own deliberate choice that place is not the company of the redeemed, but that of demons, and of the arch-rebel Satan, then plainly as a moral necessity of God's nature which cannot allow sin to be in His presence, and as the Supreme Governor of the universe will not always suffer rebellion to go unpunished—thus must it be.

In view of so solemn an issue to man's controversy with God, reader, we ask you, do either of these Solemn terms describe your case? Are you fearful, i. e., are you afraid to confess Christ before men, when you know, as Pilate of old, that

He is worthy of such trust?

If not this, are you unbelieving, or in other words, do you turn away from God's message of salvation through His dear Son, and talk of the contradictions of the Bible, and the inconsistencies of Christians? If so, it is but folly, for with God you and all men have to do, and such are His gracious terms—"Repent ye, and believe the gospel."

Selected, L. A. Shumake.

THE LAST DAYS

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away.

Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil

men and seducers shall wax worse and worse deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good work."

—Apostle Paul.

CHURCH NRA

One of our readers says the only NRA the church needs is:

Nearness to God.
Repentance of sins.
Activity for the right
L. A. Shumake,
Louisa, Va.

If we live in Christ, death has no terror.

We should not be ashamed to do as Jesus did.

Give today to laziness and it will steal tomorrow from you.

Economy makes happy homes and sound nations. Instill it deep.—George Washington.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—Luke 7:1-29.
- Apr. 12—Luke 7:30-50.
- Apr. 19—Luke 8:1-25.
- Apr. 26—Luke 8:26-56.
- May 3—Luke 9:1-26.
- May 10—Luke 9:27-62.
- May 17—Luke 10:1-24.
- May 24—Luke 10:25-42.
- May 31—Luke 11:1-28.
- June 7—Luke 11:29-54.
- June 14—Luke 12:1-21.
- June 21—Luke 12:22-48.
- June 28—Luke 12:49-59.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Jesus Tells Who are Blessed. Matt. 5:1-12.
- Apr. 12—A Perfect Prayer. Matt. 6:1-13.
- Apr. 19—The Golden Rule. Matt. 7:7-12.
- Apr. 26—Healing the Centurian's Servant. Luke 7:1-10.
- May 3—A Widow's Son Restored to Life. Luke 7:11-17.
- May 10—The Wheat and the Tares. Matt. 13:24-30. Matt. 13:

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- May 31—Raising the Daughter of Jairus. Matt. 9:18-26.
- June 7—Two Blind Men Healed. Matt. 9:27-31.
- June 14—Jesus Feeds Five Thousand. Matt. 14:13-21.
- June 21—Walking on the Sea. Matt. 14:22-33.
- June 28—Review: The Deeds and Lessons of Jesus.

BIBLE MONITOR

VOL. XIV

June 1, 1936

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONFESSTION

The doctrine of confession of sins, like so many other plain gospel teachings, is no longer popular with many church people; nevertheless it has its place in the plan of salvation in connection with repentance. We earnestly contend that in order to get right with our God and our fellowmen that we must confess our sins. We insist on this because the written Word teaches it. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10.)

The wise man Solomon speaking from experience uttered this solemn truth, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Often have we seen these

truths verified in our own experience and even though we see the vanity and folly of trying to hide our sins from God and our fellowmen so many are inclined, even in the churches to try to cover up and hide their ungodliness and live under the burden of sin rather than confess and have the burden lifted.

When men are truly convicted of sin they feel the need of confession. Under the preaching of John the Baptist those who were convicted of sin "were baptized of him in Jordan, confessing their sins." Under the preaching of Paul many were convicted of sin "and many that believed, came, and confessed, and shewed their deeds." (Acts 19:18.) Sin is a burden that weighs heavily upon the guilty party and confession plays an important part in remov-

ing this burden. We have read the testimony of men who were guilty of murder who claimed that they could get no relief from the awful burden of their sin until they had confessed and made a clean breast of the whole affair. We have all had some experiences along this line in our own lives if we but stop and consider. How often in the past have we dealt falsely or unjustly with a loved one, a neighbor, a friend or perhaps a brother or sister in the church. After the wrong had been done and we were conscious of it how the matter did weigh down upon us, what a burden it was to bear. We felt constrained to go to the party that we had wronged and make the matter right. Following this impulse we went and confessed our fault, then how much better we felt. Has this not been the experience of each one of us?

One of the common errors of the human family is to neglect doing the things which we know we ought to do. So often we will leave a matter drag along for days, weeks or many years, which would only take a few moments or hours of time to

correct, knowing all the time that the matter ought to be attended to at once. Many put off confessing their sins until the cold hand of death is upon them and then it is often too late, for we may be unable to correct matters in a way which we can have the relief so much needed and desired. Somehow so many lack the courage or moral stamina necessary to face the one who has been wronged, with an openhearted confession, yet it isn't nearly so hard as carrying a load of guilt continually. The enemy of our souls is only too glad to discourage us but let us not allow him to make life miserable for us by keeping us under sin when the Lord has provided a way of escape.

A wonderful promise is givn to us on this matter which we find recorded in I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is certain that if we do our part in confessing our sins and correcting matters that the Lord will do his part in forgiving and cleansing us. May we take courage and

lay hold on these wonderful promises that we may be cleansed and fitted for life here and in the world to come.

REJOICE IN THE LORD ALWAYS

J. H. Beer

(Phil. 4:4-7) Joy drives out discord. Joy helps against the trials of life, it is mentioned as a preparation for the rest of faith prescribed in verse 6. The command is rejoice, our souls jubilee has come when joy enters. It is demonstrative, it is more than peace; it shines, it sings, it sparkles and why should it not? Let its music be heard by all men, it is influential for good.

Sinners are attracted to Jesus by the joy of saints, it is contagious, others are gladdened by our rejoicing, at driving away the blues.

It is commanded, it is not left optional, but is made imperative. We are as much commanded to rejoice as we are to wash one another's feet—it is commanded because it is for our profit and it is good for

others. This joy is discriminated, in the Lord; its sphere is that sacred circle where in a Christian's life should always be spent.

As to its object, in the Lord, we should rejoice in God the Father and in His Son and Holy Spirit, in a crucified Redemer who is now seated at the right hand of the Father. Not in temporal, personal, political or pecuniary, or in special privileges which involve greater responsibility.

(Luke 10:20) Rejoice not that devils are subject to you, but rather rejoice that your names are written in heaven.

Nor in self or the flesh. (Phil. 3:3) For we are of the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.

(Matt. 5:10-12) "When ye are persecuted for righteousness sake rejoice and be exceedingly glad, for great is your reward in heaven." This may be a severe trial of our faith, but when we overcome and endure the persecutions through Christ our joy will be greater. The time appointed is "always." If you have not been

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living a life of rejoicing begin it now. (Psalms 25:5) "We will rejoice in thy salvation." The emphasis is laid on the command. Again I say rejoice. Paul repeats his exhortation to show his love for them, he is intensely anxious that they should share his joy. He twice commands because we are slow to obey, and to impress the importance of this duty by a continued rejoicing.

Paul rejoiced in his epistle to the Phillipians peculiarly joyous. He wishes to live to gladden the church. Chap. 1:25. "Having this confidence, I know that I shall abide and continue with you

all for your furtherance and joy of faith."

(Chapter 2:3) "Fulfill ye my joy that ye be like minded having the same love, being of one accord, of one mind."

His farewell to them was, rejoice in the Lord. (Chapter 3:1) "Finally, my brethren, rejoice in the Lord." To write the same things to you, to me indeed is not grieved, but to you it is safe, rejoice in the Lord always and again I say rejoice.

Denton, Md.

**MYSTERIES—SECRET
No. 2**

The Mysteries of The Lodge

Ida M. Helm

In Col. 2:10, we learn that we, as Christians are complete in Christ. The gospel law is perfect because it reveals a perfect Christ. In Him every need of humanity is supplied. He has created us and redeemed us. He is our righteousness, our salvation, "our everything both in time and eternity."

Rev. W. M. Lyon of Washington, D. C., in his lecture against secret organizations

delivered February 25, 1895, at the Second Reformed Presbyterian church, Philadelphia, Pa., says, "As a minister of the gospel I can not preach a perfect Christ, a perfect system, and at the same time advocate the principles and claims of the lodge.

"To advocate man made systems of any kind it to admit that the gospel fails to meet all the requirements of humanity. Christ's kingdom is founded on love. Its subjects are inspired by a faith which works by love." (Gal. 5:6) "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love."

Mr. Lyon questions: "Who can dare to say that the lodge is founded on the eternal principle of love?" If something other than love is its foundation, then God is not its foundation. If God is not its foundation there can be but one other foundation for the lodge and that is a miserably poor one. According to Revelation 9:1-2 it would be at the bottom of the bottomless pit, it would be worse than no foundation at all. For a definition of the foundation

of the lodge read I Tim. 6:10:11. "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness."

Honorable men of good repute have read the rituals of lodges and they declare that they ignore the name of Christ. The precious, sinless blood of Christ is trampled under foot. If lodges would cease to be money making institutions how long would they last?

Mr. Lyon suggested that lodge love is about like a life insurance company's love. What is it that keeps the insurance policy good, is it love? If so, what or which kind? He says, "These are very important questions, because they relate to the foundation. You don't want to invest in a building which has a worthless foundation, it may fall and crush you."

A nominal church would not last long without money, but the true church of Jesus Christ must and will go on

while time lasts. The gates of hell shall not prevail against it. Its foundation is love. Christ is its head. "God is love" but He is "a consuming fire" to the disobedient. Christ's mission was to reveal truth universally. (John 18:20.)

Listen to Jesus, "I have spoken openly to the world and in secret spake I nothing."

The mysteries of the lodge are made known to only the ones who are admitted to its secret chambers. I Thess. 5:21-22 says, "Prove all things . . . abstain from every form of evil."

Jesus said, "Swear not at all." (Matt. 5:34, also James 5:12) Lodges require their members to take the most terrible and fiendish oaths. And they were carried out in the abductions and death—the awful murder of Wm. Morgan, because he saw the wickedness and revealed some of the diabolical secrets of the lodge. The death of the (Rev.) J. W. Johnson of the M. E. church, Huntington, W. Va., Jan. 10, 1890 and others that have been cruelly murdered by the Christless, loveless lodge, cry out with their life blood against the secret

organizations. How can Christians engage in this diabolism? Pagans, atheists, protestants, Catholics, infidels are admitted to the lodge. The Bible says, "Be ye not unequally yoked together with unbelievers."

The statement of Mr. Johnson's death was at the time of his death published in many leading papers, giving name, place and date. The leading members of the lodge lifted the veil of their secret chamber enough to say to the outside world that Mr. Johnson's death was an accident. He was taking the royal arch degree..

One feature of the ritual occurs in what is known as the dark room, in the center of which is a trap door which opens into a dark vault shaft thirteen feet deep. At the ceiling above the door is a hook to which is attached a rope and pulley. Fastened to the rope is a short stick. This stick is straddled by the candidate as he is lowered into the dark vault. The shaft represents the ruins of Solomon's temple and the candidate is in search. He finds a small box in one corner, a type of the ark.

Mr. Johnson fell while being lowered into this shaft, from injuries received in the fall, he died after a few hours of intense suffering.

Some Masons afterward denied this occurrence, but Masons are sworn to lie when they take their oath and we need not be surprised.

The Cincinnati Equirer gave a full account of the sad story. Here is a quotation from the Catholic Telegram, bearing date of Aug. 15, 1892, over the signature of W. H. Elder, Archbishop of Cincinnati, "The Knights of Pythias are dangerous, and pastors should be zealous in dissuading those under their care from joining them. Their institution is a religious ceremony, a mixture of Christian and Pagan religion. The candidate kneels down and takes an oath on the Bible . . . he kneels over a coffin which is supposed to contain the skeleton of Pythias, a Pagan idolator." This to a Catholic is profane, and painfully irreligious. He says, "This statement I have heard confirmed by the Rev. I. Imler, a respectable minister of the United Brethren church, who has taken the degree of

that order, and is free in raising the voice of warning as to the corruption of the order."

The secret lodges do not meet in the name of Christ hence they are Christless and Godless. The Bible says, "Whatsoever ye do in word or deed do all in the name of our Lord Jesus Christ." How awful to die in a lodge meeting. No Christ, no God. Jesus says, "Verily, verily, I say unto you, whatsoever ye ask the Father in My name, He will give it." Our prayer and our songs each alone reach the Father through Christ. There is no other channel. Christ is excluded from the lodge as has been proven many times, hence there is no Christ to answer prayer in the secret chamber. It's not a very edifying place for a preacher or any professing Christian to be. How can a Christian go in when he must leave Christ outside? Anyone that will read their rituals will see that they ignore the name of Christ.

Secret societies unauthorized by law, assume the right to administer horrid oaths within guarded doors and execute their own fearful penalties, all in the night

without legal court or trial. Seceding members revealing the works of their orders are constantly revealing threats that they will be punished with the penalty of the oath they are violating. It is said, "These are marks of the spirit of disloyalty to our high standard of civil government." It is more in line with the kind of government administered in the jungles of Africa, or the half civilized isles of the sea.

Secret societies exclude the colored race, Indians and Chinese, invalids and deformed people and all who are likely to come to want are excluded from their guarded doors. Let a penniless pauper present himself for membership and every door of the secret lodge will be shut in his face. Admittance is granted only to those who are sound in mind and have means by which to care for themselves. Thus they cannot claim to be a charitable institution. If they do it fails to be the kind of charity Christ taught.

In I Thes. 5:22, we are taught to abstain from all appearance of evil. How does this agree with the

murder of Wm. Morgan? Or how do they agree with the accident that befell John Geiger, as printed in the Cincinnati Inquirer May 12, 1892. "A costly jump," John Geiger has sued Court Valley Farge No. 169, I. P. F. for \$25,000 damages, claiming that while being initiated—made Forester—the officers of th lodge compelled him to jump into a supposed lake of fire to show his courage. He says that instead of getting a plunge into the lake, he landed on the floor and broke his leg in three places.

Another accident was related recently by a traveling salesman, a member of the craft. "The candidate fell; it proved fatal instantaneously. The matter brought on a long and provoked litigation in the courts."

I quote "Secret Societies" by Eld. I. J. Rosenberger for an outline of the oath taken in assuming the obligations of the Royal Arch degree. It is as follows: "Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in difficulty, if in my power whether he be right or wrong. Furthermore do

I promise and swear, that a companion Royal Arch Mason's secrets . . . will remain as secure and inviolable in my breasts as his own, murder and treason not excepted . . . binding myself under no less penalty than that of having my skull smote off, and my brain exposed to the scorching rays of the sun, should I ever knowingly or willingly violate any part of this, my solemn oath or obligation of a Royal Arch Mason. So help me God and keep me steadfast in the performance of the same." ("Light on Masonry" by Eld David Bernard, a Baptist minister of high standing, who was once a distinguished Mason, and made a complete revelation of the ceremonies, oaths and m u m m e r i e s of Masonry.)

Christ's words are, "And they shall say unto you, . . . Behold, he is in the secret chamber; believe it not." (Matt. 24:26.) "In secret have I said nothing." (John 18:20.)

Paul is equally clear against the lodge system, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unright-

eousness? What communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" In the rank of secrecy there are many, many that reject Christ and count Him an unholy thing. To be united with these is an open violation of God's word. Listen, "For he that is joined to a harlot is one body." Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things done of them in secret."

(Eph. 5:11-12) "To love secrecy is to love darkness, and it must be because their deeds are evil."

In II Cor. 4:3 Paul says, "But if our gospel is hid, it is hid to them that are lost." If the gospel of Christ be not understood by anyone, it is by those whose minds are dulled by sin. The God of this world hath blinded them. Worldly people make Satan their god by serving him. If they will not let the light of the gospel shine into their hearts it is their own fault. If they will not accept Christ and His plan of salvation God is not with

them.

Listen, "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." (John 5:22-23.)

R. 2, Ashland, Ohio.

BEHOLD HE COMETH

J. A. Leckron

In our last article we had something to say of what John saw in his visions between the ninth and seventeenth verses of the first chapter of Revelations, but as we are much impressed with the second appearing of our dear Savior, we would like to impress it on the minds of all Bible Monitor readers of the vast importance of being ready when that great day comes, and we find in reading the seventh verse of the first chapter of Revelation, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even

so, Amen."

Do we really believe that Christ is coming again? Whether we believe it or not, it is a fact nevertheless, for we know that Christ went to heaven and that, not to stay, for He says He is coming again. He went away that the Comforter might come, but for the benefit of his church He is coming to redeem all that love His appearing. Few believe this, and still fewer lay it to heart. Many sneer at the very idea, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all His prophets, promised by Christ Himself, confirmed by the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, and entering so essentially into the very life and substance of Christianity, that without it there is not Christianity. That religion which does not look for returning Savior or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must reappear, is not the religion of this book, and is without authority to

promise of salvation to its devotees.

You may hate it, and hide it from you as men do, yet it remains the great fundamental article of the gospel, that that same blessed Lord, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that very summit from which He went up. This is true, as Christ Himself is true; and "he that hath an ear to hear, let him hear." "He cometh with the clouds."

Here is the great characteristic in the manner of His coming. "With the clouds," that is, in majesty and glory; with the awful pomp and splendor of Him "who maketh the clouds His chariot; who walketh upon the wings of the wind." "And every eye shall see Him." Here is the publicity of the sublime event. It is not said that all shall see Him at the same time, or in the same scene, or with the same feelings.

Other passages teach us that some eyes will see Him whilst He is yet to others invisible; and that He will be

manifested to some at one time and place, and to others at other times and places, and in different acts of the wonderful drama.

But somewhere, at some time, in some stage of His judicial administrations, there never has been and never will be that human being who shall not see Him. To every one that has lived, and to every one who shall live, He will show Himself, and compel every eye to meet His eye. The dead shall be brought to life again, and shall see Him, and the wicked shall see Him, and also the good shall see Him. Some shall see Him and shout, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

And others shall see Him and cry to the mountains and rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" "And they which pierced Him." Through

His manifestation shall be absolutely universal, it has an awful distinction with reference to some. Of all beings who shall then wish to be saved that sight, will be those who murdered Him. But they shall not escape it. They must each and all some day confront Him, and meet His all-penetrating gaze.

From the wretched man who betrayed Him, down to the soldier who pierced His side, and all who have made common cause with them in wronging, persecuting, wounding and insulting that meek Lamb of God, shall then be compelled to face His judgment, and to look upon Him whom they have pierced.

"And all the tribes of the land shall mourn about Him." Is not this a special word for the Jews? Is it not an allusion to a wail of penitence which shall be elicited from long apostate Israel, when they shall look upon Him whom they have pierced, and doubt of His messiahship no more?

There is a day coming when "the loftiness of man shall be bowed down, and the haughtiness of man shall be made low," when

there shall be "upon the earth distress of nations, with perplexity;" when "all the tribes of the earth shall mourn," when men shall "go unto the holes of the rocks, and into the tops of the rugged rocks, for fear of the Lord and for the glory of His majesty," when men "shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

And that day is the day of Christ's coming, and those dismayed ones are such as love not His appearing. Fear and dread shall fall upon the wicked; trouble and anguish shall make them afraid; and men's hearts shall fail them for fear, and for looking after those things that are coming on the earth. The saints will then have been caught away to their Lord. From the same field, the same shop, the same bed, one shall be taken and the other left. And on those remaining ones, who had not watched, neither kept their garments, nor made

themselves ready, shall the terrors of judgment fall, and not a family or tribe of all that live shall escape.

My dear readers, it does

seem to us, when we look at the scriptures on this subject, that even the best of us are not half awake. May God arouse us by His spirit, and not permit us to sleep till the thunders and terrors of the great day are upon us! Terrible as it will be to the wicked, and the unprepared, and those who refuse the warnings which we give them, it is a precious day to the saints, a day to be coveted, and to be prayed for with all earnestness of desire.

The poor faint-hearted Christianity of our day can hardly contemplate it without trembling and annoyance. Many who profess and call themselves Christians would rather not hear about it, and would prefer, if they had their choice, that Christ might never come. It was not so in the days of Christianity's pristine vigor. Then the anxious inquiry of disciples was, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom of Israel?"

The Christians wrote to each other in joyous congratulation, that their

citizenship was in heaven, whence they looked for the coming of the Savior; and comforted one another in the assurance that the Lord Himself is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and, as directed by their Lord, lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of His near appearing.

Our earnest prayer is that each one of like precious faith, or any reader of the Bible Monitor shall be found watching, and waiting when our dear Savior comes to gather His saints home.

Greentown, Ind.

OUR FOUNDATION

Ezra Beery

For other foundation can no man lay than that is laid, which is Jesus Christ. In the first place, we might say that a foundation is the formation of stone, cement, wood or something supporting a building or object of some kind, but this is some-

thing different. Jesus Christ is our foundation and we should build our hopes on this establishment or support.

God in His wisdom, secured or furnished this foundation, even before the world was. In the day and age in which we live, there seems to be a good many structures being built, using most any kind of material. Yet all claim to be building on the Sure foundation.

If we will study the word, we will soon recognize the fact that the Bible is a prepared work, for a prepared people. (II Tim. 2:19) "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity."

Surely with this unchangeable foundation to rely upon, we as a people have reason to rejoice, because we can be known of the Lord, if we depart from iniquity.

Here we find that the material must meet the requirements of the builder. We are all of this building, and the only sure guide we

might have in being of the right material is God's word. In His word we find many commands and ordinances, all prepared for our use.

Each one of us have at least on talent. If we fail to make use of the talnt God has given us, we are weakening our spiritual structure. As we see and hear the many professed people of today, and compare their teaching and living with the word and teachings of Christ, the majority of people are surely buiding on the sand, and doomed to an awful destruction.

Are we as the wise? What will be our reward if we are faithful? (Job 11-18) "And thou shall be secure because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

DYING RICH

Peter E. Lorenz

I believe that the rich man in Luke 16:19 had a desire to die rich. The rich fool, all he had in mind was to have a good time and die rich. (Luke 12:16-21.)

Of all the cause of human folly which men are addicted to, few are more common than the desire to hoard up wealth, that they may die rich. Wealth is a blessing, when used to a good and noble purpose; but when hoarded up, it is a curse to its possessors, and benefits nobody.

(James 5:1-3) "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

How many, even of the professed followers of Christ, actuated by this low and gaveling desire—the desire of dying rich—instead of using their wealth in doing good, as hundreds of opportunities present themselves on every side? They are hoarding it up to gratify a worldly ambition of dying rich.

The idea of dying worth ten, fifteen, twenty or a hundred thousand dollars has a peculiar charm in it.

It is the goal which they are struggling all their life time to reach.

But, oh brethren and sisters, what an end! What an inglorious end is this! Well, he has secured his object; he has hoarded up countless treasures, which he could neither use nor enjoy, and has died rich. Yes he has died rich, and has gone to meet his judge, and have his accounts adjusted!

What an awful thing it must be for a Christian to die rich. Better die like Lazarus at the rich man's gate. What will be the doom of those who have hoarded their hundreds of thousands of their Lord's money, a desire for filthy lucre or an ambition to die rich?

I think of the poor saints around them, struggling with poverty and pinched with want! I think of the Redeemer's cause, languishing for the want of that very means which they have thus hoarded up! Think of these selfish, narrow minded, close-fisted souls at the bar of God, giving an account of their stewardship.

They spent their life in hoarding up wealth, and had the honor of dying rich.

How sad, the Master auditing their accounts!

Weighed in the balance and found wanting Better, infinitely better, to lay out wealth for the glory of God, the advancement of Christ's kingdom, feeding the poor, clothing the naked, and improving the condition of mankind, than to hoard it up for they know not what.

Dear Monitor readers, an open confession is good for the soul, that was my desire at one time, to be rich, but in 1928 I came to where two ways met. It was a matter of choice. I had spent sleepless nights, often our pillows were wet with tears. With the consent of my companion and the prayers of God's dear children, the call of God through the church came, and I accepted the call. My greatest desire is to save some poor lost soul, as it were a fire-brand plucked out of the burning.

I have experienced what the wise man, Solomon said, (Pro. 23:5) "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Paul tells Timothy, "Charge them that are rich

in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

We say again it must be an awful thing for a Christian to die rich.

R. 5, Peru, Ind.

LANDMARKS

E. W. Pratt

"Remove not the ancient landmark." (Prov. 22:28.)

Along our southern border there are monuments to mark the international line between our country and Mexico, these are landmarks.

In the Spiritual life there are two ways, one is the straight narrow way that leads to life, the other is the wide and broad way that leads to death.

Jesus walked along the way of life and marked it with landmarks all the way —this way is called the way of holiness and Isaiah says it is so plain that wayfaring men though fools cannot err therein.

The first landmark is our Father. God is revealed as an all wise loving Father,

not willing any should perish. For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life.

The second landmark is the Son, who died to redeem us and arose for our justification. For there is no other name under heaven given among men whereby ye must be saved.

The third landmark is the Bible, the word of God wherein God reveals Himself and His plan for our salvation.

Jesus said we were to search the scripture for in them ye think ye have eternal life and they are they that testify of Me.

Paul told Timothy to study to show himself a workman that needeth not to be ashamed rightly dividing the word of truth.

The Bereans were more noble than those at Thessalonica in that they searched the scripture daily to see if these things were so. Paul said, "All scripture is given of God and is profitable, that the man of God may be thoroughly furnished unto every good work."

In the scriptures we find

many landmarks, let us look for some of them.

Faith is a very essential mark. For without faith it is impossible to please Him for he that cometh to Him must believe He is and that He is a rewarder of those who diligently seek Him. He that believeth on the Son hath life, but he that believeth not on the son hath not life but the wrath of God abideth on him.

Repentance is another which means Godly sorrow for sin, changing the old life to a new life in Christ. Except ye repent ye shall all likewise perish.

Another is baptism, whereby we bury the old man and arise a new man in Christ. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of your sins and ye shall receive the gift of the Holy Ghost. Go and teach all nations, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Feet washing as taught by Christ and commanded

by Him. If I your Lord and Master have washed your feet ye ought to wash one another's feet for I have given you an example that ye should do as I have done to you. If ye know these things happy are ye if ye do them.

The Lord's supper which Jesus said was to be fulfilled when Christ claims His bride and the faithful shall set down at the marriage supper of the Lamb. The communion pointing to Christ's broken body and shed blood.

The Christian salutation, the holy kiss, five times enjoined on the church.

Non-conformity to the world which includes non-swearing, non-resistance, purity of life, that we are to be a separate people not fashioned according to this world but being transformed by the renewing of your minds. Not wearing gold or pearls or costly array.

The prayer covering for the sisters when praying or prophesying.

The anointing of the sick for the strengthening of their faith for the healing of the body and for the forgiveness of sins.

Now if we follow these

landmarks all the way and do not remove any of them we have the promise, the savior's presence with us all the way.

Teaching them to observe all things whatsoever I have commanded you and lo, I am with you unto the end of the world.

R. 3, Wenatchee, Wash.

A FEW OF THE CHARACTERISTICS

Or Traits For Which the Christian is Noted

E. J. Reece

Twelve of which I wish to speak, that by so doing it might stir our pure minds to think of the many others that should be noticeable.

The twelve of which I wish to speak are:

- Meekness.
- Simplicity.
- Humility.
- Moderation.
- Kindness.
- Peaceableness.
- Temperance.
- Longsuffering.
- Goodness.
- Faith.
- Charity.
- Where they go.

It has been my pleasure to live among such, that manifested the above named traits. Many have passed away, anl like Abel, being dead yet speaketh, and they have often made me think of what Jesus said as recorded in Matt. 5:16.

Those twelve traits are all very scriptural and belongs to the Christian, and a great help to show to others what they are, and where they are, and where they stand.

Meekness: Is a great trait, Jesus was meek and lowly, (Matt. 11:29) and the disciple is not above His Master, "but every one that is perfect shall be as His Master." (Luke 6:40.)

"Now the man Moses was very meek, above all the men which were upon the face of the earth." Read Num. 12 and note how the Lord could use Moses, rather than others.

Simplicity: State or quality of being clear, plain, easily understood, un-effected with worldliness, and worldly ways. There is a possibility of our minds being corrupted from the simplicity that is in Christ, one of which the scriptures speaks in regards to giving

alms; "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of the Father in heaven." (Matt. 6:1) Paul says, "Let him that giveth do it with simplicity." (Rom. 12:8.)

What do you mean anyhow by telling the other fellow, or sounding the trumpet?

Humility: State of being meek, lowly in mind, modest, very necessary, because humility comes before "honor, riches, or life."

(Prov. 15:33, 22:4.)

Note Luke 18:14, James 4:6 and 10. "Mind not high things, but condescend to the men of low estate," says Paul.

Moderation: Which is defined, to be "freedom from excess, calmness of mind, speech, or action, and Paul says "Let your moderation be known to all men." (Phillippians 4:5.) For our good, let us think, if moderation means freedom from excess, which it does, and excess means as it is well defined, to be an undue amount of superfluity, (which means more than is needed), which is so often

manifested in dress, in the building of our homes, and very noticeable in the kind of automobile you buy and use, and often professors of Christianity goes in for these things as the world does. But the Christian should let his moderation be known by not indulging in the unneeded things, which are for the lusts of the eye, and pride of life (carnal life).

Kindness: Gracious, sympathetic, helpful to others.

Peaceableness: The Christian "follows after the things which makes for peace," and the things whereby one may edify another. (Rom. 14:19.) And "if it is possible, as much as lieth in you, live peaceable with all men." (Rom. 12:18.)

Temperance: The Christian avoids going to the extremes in lawful things. Bad habits, and evil things, keep clear of.

Longsuffering: It is one of the fruits of the spirit. Christ was longsuffering, not willing that any should perish, but all come to repentance.

Goodness: Paul was persuaded that the brethren at

Rome was full of goodness. When one is that way he can sure be of great good in th world.

Faith: The kind of faith the Christian is noted for or should be, is the unfeigned faith that Timothy, his mother and grandmother had, (II Tim. 1:5). That faith that cometh by hearing, and hearing by the word of God. (Rom. 10:17.) Furthermore the Christians faith is a sound faith. (Titus 1:13.) He walks by faith, a living faith, and of a truth shows his faith by his works, having been created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

Charity: Those Christians I note for charity are longsuffering, kind, they don't envy any one, not boastful, not puffed up, not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

Where They Go: Those Christians do not walk in the counsel of the ungodly. (Psa. 1:1.) They will not go into the secret chambers. (Matt. 24:26.)

They go not in the way of evil men. The prophet gives

us the reason why, see Amos 3:3, "How can two walk together except they be agreed."

That those Christians that are noted for where they go, seem to be like David was when he said, "I was glad when they said unto me, let us go into the house of the Lord." (Psa. 122:1.) David also said he would or "had rather be a door keeper in the house of my God, than dwell in the tents of wickedness."

Peter and John full of th Holy Spirit went up together into the temple at the hour of prayer. (Acts 3:1.)

I will say again that I have lived among those who manifested the twelve named Bible traits, and many others that might be mentioned, and their help, their good, their influence, can not be over estimated, and I am glad to find some such yet, some yet which have not bowed their knee to Baal. I don't know just how it is at other places, but down here in Missouri the way is still open for any one to manifest full obedience to all the New Testament teaching, with no one to hinder much but self, and Jesus tells us plainly what

to do with self. (Luke 9:33.) Note Isaiah 55:7-10. So down here in Missouri we have no excuse.

Fairview, Mo.

PAID WAGES OF SIN

One hour before he went to the electric chair at Sing Sing, Clay Fogleman wrote this letter protesting his innocence:

"I am going to die for something I didn't do. They made a mistake and didn't know it. I want to say that I have had a hard time in my life. I got started wrong, and I have done many wrong things. I hope my death will cause boys to be careful and to avoid dealing in whisky and violating the law when they are young. When a person makes a bad name for himself, people do not believe him. That is why I have got to die now."

Whether or not Fogleman was innocent his letter preaches an incomparable sermon to youth. Because he had been guilty of other crimes no one would believe him when declaring his innocence of the murder for which he paid with his life.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. (Prov. 22:1.)

* * * * * NEWS ITEMS *

LOWER YORK CONGREGATION

We the Lower York county congregation met in our quarterly council meeting to transact the business concerning the church on Monday evening, April 13, 1936, at 7:00 p. m. The opening devotion was conducted by our Elder, J. L. Myers. He read the 6th chapter of 1st Corinthians, and also led in a fervent prayer in behalf of the church. We have an Elder that is much concerned about the church and also does much for it. He took charge of the work.

First we had the reading of the previous minutes. We had the reports of our church and Sunday School treasurers, and at this time we had an election for two delegates to represent our congregation at District Meeting.

There were admonitions given in regard to desecrating the Lord's Day, and the small coverings. We heard the report of our deacon brethren on the church visit.

We expect to hold our love feast June 14th, and we extend a hearty invitation to all who can to come and enjoy this service with us. An all day meeting beginning at 9 a. m. with Sunday School. This meeting has been changed from May 24

which is our set time, to June 14th on account of our Elder J. L. Myers going out in the evangelistic field over that time and could not be with us over that date. May God bless his efforts and the efforts of the congregation where he is holding the meeting as well.

Charles H. Ness, Cor.

GREENVILLE, OHIO

To our dear brethren and sisters that read the Monitor. Just a few lines in behalf of our dear mother and sister in Christ, Sister Susan Briney, who has been confined to her bed for the past two years and six months. We ask an interest in your prayers in our behalf as she is growing weaker and just withering away, but growing stronger in spirit. She was anointed by B. os. Lawrence Kreider and James Petry and says she is just waiting for the Lord to call her home. Kindly remember her and the rest of us who have the care of her, in your prayers. From her daughter, Sister Rosey Rayman 466 Harrison Ave.

NOTICE

We are informed that the communion at the Waynesboro, Pa., congregation is to be held on Saturday, June 13th beginning at 10:30 a. m. Your presence will be appreciated at this meeting.

NOTICE

We have recently been informed that some meeting are being held in Kansas City with splendid interest. It is reported that the outlook there is good for our work.

Anyone in this vicinity desiring more information regarding these meetings write Elder L. I. Moss, Great Bend, Kansas.

Remember these mission efforts at various places, in your prayers that souls may be brought to the light and take the stand for Christ and the church.

We expect to reprint mailing slips in the near future and would like to have your renewal before that time if you are delinquent.

—Editor.

OBITUARY

Flossie Bell Fouts, daughter of S. L. and Mary C. Fouts, died at the home of her parents in Cerro Gordo Sunday, March 15th at 10:45 a. m., aged 23 years and 6 days.

She was born in Argenta, Ill., March 9, 1913. Five years ago she underwent an operation for appendicitis which developed into tuberculosis. She was taken to the St. John's sanitarium near Springfield where she spent two years, undergoing two operations while there, one for tonsils and one for her stomach, which seemed to give no relief. She suffered much but bore her suffering with no complaining, spending her time in singing, piecing quilts and doing fancy work.

She united with the Church of The Brethren at the age of 14 and lived true to her vows. She called for the Elders of the church and was anointed, fully committing herself to the will of God.

She leaves to mourn their loss her father and mother, two brothers, Galen and Cecil, one sister, Pansy, all of Cerro Gordo. One brother preceded her in death.

Funeral services from the Church of The Brethren in Cerro Gordo Tuesday morning at 10:30, conducted by I. D. Heckman, assisted by W. T. Heckman. Text Jer. 15:9. She was laid to rest in the Cerro Gordo cemetery.

Dearest daughter, thou has left us,
But thy loss we deeply feel;
Yet again we hope to see thee
When the day of life is fled.

S. L. Fouts.

MY TIMES ARE IN THY HAND

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts,
To keep and cultivate,
And a work of lowly love to do,
For the Lord on whom I wait.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to
come,
I do not fear to see,
But I ask Thee for a present mind,
Intent on pleasing Thee.

There are briers besetting every
path,
That call for patient care,
There is a crook in ever lot,
And a need for earnest prayer,
But a lowly heart that leans on
Thee,
Is happy everywhere.

A. L. Waring.

BE GLAD; BE TRUE

If your life is filled with labor,
Just be glad;
You may find in some tomorrow,
Walking by your side, a sorrow,
So today, no trouble borrow;
Just be glad.

If you find a soul in trouble,
Just be kind;
You may thus God's love be proving,
By your own heart's tender loving,
So, as though the world you're
moving,
Just be kind.

When temptations 'round you
gather,
Just be true;
Sin will grow if faith is sleeping;
Some one's soul is in your keeping;
Then awake, for time is fleeting,
And be true.

—Ex.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—Luke 7:1-29.
 Apr. 12—Luke 7:30-50.
 Apr. 19—Luke 8:1-25.
 Apr. 26—Luke 8:26-56.
 May 3—Luke 9:1-26.
 May 10—Luke 9:27-62.
 May 17—Luke 10:1-24.
 May 24—Luke 10:25-42.
 May 31—Luke 11:1-28.
 June 7—Luke 11:29-54.
 June 14—Luke 12:1-21.
 June 21—Luke 12:22-48.
 June 28—Luke 12:49-59.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Jesus Tells Who are
Blessed. Matt. 5:1-12.
 Apr. 12—A Perfect Prayer. Matt.
6:1-13.
 Apr. 19—The Golden Rule. Matt.
7:7-12.
 Apr. 26—Healing the Centurian's
Servant. Luke 7:1-10.
 May 3—A Widow's Son Restored to
Life. Luke 7:11-17.

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May 10—The Wheat and the Tares.
Matt. 13:24-30, Matt. 13:
36-43.

May 17—Jesus Stills a Storm on
the Sea. Matt. 8:23-27.

May 24—Many Sick People Healed.
Mark 6:53-56.

May 31—Raising the Daughter of
Jairus. Matt. 9:18-26.

June 7—Two Blind Men Healed.
Matt. 9:27-31.

June 14—Jesus Feeds Five Thou-
sand. Matt. 14:13-21.

June 21—Walking on the Sea.
Matt. 14:22-33.

June 28—Review: The Deeds and
Lessons of Jesus.

BIBLE MONITOR

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No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BAPTISM

Another essential step in the plan of salvation is the ordinance of water baptism. The scriptures are very clear on this subject so that one need not err even though he be unlearned. We earnestly contend that baptism is essential to salvation.

The first record of water baptism in the New Testament is found in Matthew the third chapter. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye; for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." It was here that Jesus received baptism at the hands of John. "Then cometh Jesus from Galilee

to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, this is my beloved son, in whom I am well pleased." Matt. 2:12-17

After the temptation of Jesus He entered upon His ministry and called his disciples. It is evident from the record given that he considered water baptism essential for they evidently baptized all those that were

converted under his preaching. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) He left Judea, and departed again into Galilee." (John 4:1-3)

When the time arrived for Jesus to leave this earth He gave the disciples a commission that was intended to govern the church in its work until the end of the world. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo I am with you alway, even unto the end of the world. Amen. (Matt. 28:19-20). It is apparent from these and many other passages which we could cite that water baptism is an important step in connection with faith, repentance and confession of sin.

It is spoken of at various places as a birth. Jesus stated to Nicodemus (John 3) "Verily, verily, I say unto thee, except a man be born again, he cannot see the

kingdom of God. . . . except a man be born of water and of the Spirit, he cannot enter into kingdom of God."

At another time Jesus stated to the disciples, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 18:16.)

Peter, on the day of pentecost, declared to those convicted of sin, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) These various passages should be sufficient to convince any earnest seeker of the importance of water baptism.

Dealing with these truths is a serious matter as it is the word of God. Jesus assures us "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12:49).

These various steps in the process of regeneration all have their place and are for our good, being designed by an allwise Creator. In regard to baptism we are told in I Peter 8:21 "The like

figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. In the light of precept and example how can anyone have a clean conscience before God having never received baptism?

**I BEAR IN MY BODY THE
MARKS OF THE
LORD JESUS**

J. H. Beer

(Gal. 6:14-17) "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto one and I unto the world."

Paul had received from false teachers, the mark of the Lord Jesus; scars of the wounds he had received in the cause of Christ, on account of his attachment to Him and his zeal in serving Him.

(Acts 16:19-23) When the master of this soothsayer Damsel saw the hope of their gain was gone, they brought Paul and Silas before the magistrates who

rent off their clothing and commanded to beat them, they laid many stripes upon them, lacerating their bondies. Paul could well say, "I bear in my body the marks of the Lord Jesus." (II Cor. 11:24-25) "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck, a night and a day have I been in the deep, in perils of water, in perils of robbers; in perils by the heathen; in perils in the wilderness; in perils among false brethren." The wonderful suffering this noble man of God endured for the cause of Christ. Besides these external things that came upon him daily, he had the care of all the churches.

Paul said, "We preach Jesus the Lord and ourselves your servants for Jesus sake." To escape a life of persecution false teachers refrain from proclaiming the truth as it is in Jesus, not only because they dislike it, but to avoid the opposition to which it would expose them, and to become popular with the wicked.

Those who have been

B I B L E M O N I T O R

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L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

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created in Christ Jesus unto good works, and are living not unto themselves but unto Him have the substance of true religion, they will earnestly desire and fervently pray that the grace, mercy and peace may be multiplied to all who love the Lord Jesus Christ, and walk according to the rules of His word.

Dear reader, are you bearing about in your body the dying of the Lord Jesus, at the life of Jesus might be made manifest in your body?

Everyone should compare his views, motives and con-

duct with the Bible. If they agree with that they are right and he may rejoice in them as evidence that he is born of God and is an heir of heaven; but if they do not, they are wrong and must be changed, or whatever he or others may think, he will be an outcast from God, and all good forever.

Life is the seed-time for eternity, and the fruit of what each one here sows he will there forever reap. When Paul was at Lycaonia they stoned him and drew him out of the city, supposing him to be dead. As the disciples stood around him he rose up and came into the city, and the next day departed to Derbe. Do not think you can fool God by hiding behind the world. God expects you to bear the mark of a Christian.

One of the important marks of a Christian is self denial. (Mark 8:34) "Whosoever will come after Me let him deny himself and take up his cross and follow Me."

Another is to publicly confess Christ. (Matt. 19:32-33) "Whosoever therefore shall confess Me before men, him will I confess before My Father which is in heaven. Who-

soever shall deny me before men, him will I also deny before My Father which is in heaven."

Denton, Md.

REVELATION 1:9-17

J. A. Leckron

According to promise, of giving you more that we have learned on our study of Revelations we now approach the Apocalypse proper. Hitherto we have only been considering superscriptions and prefaces. From now on we have to deal with the thing itself.

Those acquainted with the contents of this remarkable book are aware that it is made up of several distinct scenes or acts. The first gives us the Apocalypse of Christ in His relation to His churches on earth, and His judgment of them. The second gives us the Apocalypse of Christ in His relation to the church in heaven, or His glorified church, and the scenes into which the saints are introduced after they are caught up from the earth. The third gives us the Apocalypse of Christ in His relation to the world,

and His administrations of retribution to the nations. And so on, till we see everything settled in the excellencies of the new heavens and the new earth.

We have to do now only with the first, which extends to the close of the third chapter. It consists of two leading parts: First, a magnificent vision of the Saviour, with some circumstantial particulars and explanations; and second, seven epistles, descriptive of character, and how it fares in the solemn judgment.

It is the first part of this first act that we propose now to consider. That is, The Vision. First, the circumstances of it. Second, the subject and substance of it, and third, the result of it.

The seer of this vision was John. At the time of the vision, he was the only remaining apostle, and perhaps the only survivor of those with whom Christ had personally conversed. He was therefore the most interesting and exalted Christian then living upon the earth—a most venerable man. But he was as humble and meek as he was high in place. He gives himself no titles. He says nothing of

his sublime official relations. It was enough for him to put himself on a level with the common brotherhood of believeres. Whatever may be our gifts and stations, we are all one in Christ Jesus.

The high and the low, the rich and the poor, the bond and free, those who have known the Savior after the flesh, and those who have seen Him only with the eye of faith, are all brethren together, children of one Father, servants of the same Lord, and fellow-heirs to the same hopes and inheritance. He was the inspired teacher of those to whom he was writing. His words were to be to them a rule of faith and life. But, with all, he calls himself simply their brother, and co-partner in tribulation, and in the kingdom, and in the patient waiting, in Christ Jesus. And in this statement he brings out what were the chief characteristics of the Christian confession in those days; namely, a common brotherhood in Christ, a common suffering for Christ, a common royalty and kingship as yet unrevealed, and a common hopeful and patient

waiting for the time of blessed coronation, and joyous entrance with the Lord upon the dominion of the world.

The same may serve to show in how far our Christianity answers to the Christianity of the apostles' days, and to assure us that, in so far as these characteristics appear in us, we are the brethren of the apostles, and partakers in the same fellowship with those who saw the miracles, heard the words, and waited about the steps of Him who now reigns in the highest heavens, and are also to reign with Him forever and ever.

John was at the time in exile, upon the lonely Isle of Patmos. It is said that this Island is a mere mass of barren rocks, dark in color and cheerless in form. It lies out in the open sea, near the coast of western Asia Minor. It has neither trees nor rivers, nor any land for cultivation, except some little nooks between the ledges of rocks.

There is still a dingy grotto remaining, in which the aged apostle is said to have lived, and in which he is said to have had this

vision. A chapel covers it, hung with lamps kept burning by the Monks. He had been banished to this lonely place by the persecuting Roman government, not for crimes, but "for the word of God, and for the testimony of Jesus Christ."

He was the acknowledged head of the witnesses of Jesus, and the great promulgator and defender of the truth as it is in Jesus, and for his zeal and prominence in this, he was dealt with as a felon and an outlaw.

The unconverted heart always has been, is now, and always will be, at enmity with God, and hence at disagreement with God's truth and people. It cannot endure what is not conformed to its views and tastes, and is full of malice, resentment, and revenge towards everything which holds with God and with Christ. And if the world is at any time at peace and on good terms with the church, it is because the church itself has become debauched, and has descended to a compromise to be at one with the wicked. The nominal Christian and the formalist the world cannot hate, for they are of it, and it will love its own; but the

Johns and Pauls must go into banishment, or give their necks to the state-block. But the wrath of the wicked does but bring saints the nearer to the choice favors of God.

The Patmos of persecuting Rome is to John the door of sublimest communion with heaven. The chains of resentful power may confine the body, but they cannot bind the soul. The apostle, doomed to the isle of convicts, soars on the wings of prophetic esctasy, traverses ages, and moves among the most stupendous administrations of the last day. Circumscribed in his natural life, he is lifted to a higher life. Shut out from this world, and estranged from earthly friends, he becomes conversant with one of spiritual realities, and is made to communicate with celestial orders. In solitude secluded, if not in some dungeon immured, he is thrilled with visions and revelations of the Lord, whose overpowering splendor that he might endure, whose great variety that he might remember and record, whose various places of representation that he might be transported to, the very

conditions of his existence are transformed, as in the case of Ezekiel on Chebars banks, and as in the case of Paul caught up to paradise, and hearing unspeakable words, not knowing whether he was in the body or out of the body. In this state of prophetic exaltation, the first thing that arrested the apostle's attention was a great voice as of a trumpet.

When God revealed Himself on Mount Sinai, He broke silence with the voice of a trumpet, exceeding loud. When the service of the temple began in the morning, and the great door was opened, it was at the sound of the trumpet. When the year of Jubilee came around, it was ushered in by the sounding of the silver trumpet. And so when the silence of the tomb is to be broken, and the scattered children of God gathered for their rewards, it will be with the voice of the archangel and the trump of God: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Whilst the sounding of the trumpet in this case was intended to fix the attention of the seer, and assure him

of the divinity of the Speaker and of the importance of what was to follow, and to give him his commission with reference to this whole Apocalypse, we can not disconnect it from the sounding of that very trump by which the blessed Lord, in the great day, will arouse, and call together His scattered saints, and announce to them their everlasting Jubilee.

When John turned to the voice that spake to him, he saw seven golden candlesticks, and in the midst of the seven candlesticks, one like to the Son of Man. From the conclusion of the chapter, we learn that these seven candlesticks are the seven churches.

The Psalmist speaks of God's word as a lamp to his feet and a light unto his path. And so the churches are the lampstands, or light-bearers. They have no light in themselves, but they hold forth and diffuse the light which they have from the oil of grace and the fire of the Spirit. All of God's children are described as lights in the world, holding forth the word of life. It is therefore a most significant image by which the as-

sembly of saints are here set forth.

We cannot get near all in this article of what could be said on the vision in which he was interested, so we will finish in another article in the near future if it is the Lord's will.

May we all study more of the Revelations that the Lord told John to send to the churches, and that means us today as well as those of his day.

Greentown, Ind.

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

HAVING HEARD THE WORD, WHAT DO WITH IT?

E. J. Reece

In Luke 8:15, we have this, "Of some having heard the word, keep it, and bring forth fruit with patience." Verses 12-14 of the same chapter gives the result of those who don't retain, keep the word.

In Heb. 2:1-4, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed unto us by them that heard Him."

In order to be benefitted by hearing the word we must gladly and meekly receive the word in an honest and good heart. James 1:21 says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves."

On the day of pentecost the word was preached to the people. Then they that gladly received the word were baptized, received the remissions of sins, and could be added to the church.

David in Psa. 119:11 tells us what to do with the word, "Thy word have I hid in

mine heart." It should have a fixed place to live in.

The "word" should be remembered, "And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon that fringe of the borders a ribbon of blue; and it shall be unto you for a fringe, that ye may look upon it and 'remember' all the commandments of the Lord, and do them." Num. 15:37-40.)

Paul in Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord." The word "dwell" in this text means, to abide, reside, to continue in.

James speaks of forgetful hearers of the word, but says, "Whoso looketh into the perfect law of liberty, and continueth therein being not a forgetful hearer, (but remember) and be a doer of the work, this man shall be blessed in his deed."

Paul to the church at Cor-

inth, I Cor. 15:1-2, that they would be saved by the gospel which he had preached to them, which also they had received. If they would keep "memory" what he had preached to them, unless they had believed in vain, Paul further instructed them to "remember" him in all things. (I Cor. 11:2.)

We need to meditate much on the word "meditate" (devotional thinking). David speaks much about meditating on God's word, and the benefits gained by so doing. He says he had more understanding than all his teachers; for thy testimonies are my meditation. He says, "O, how I love Thy law, it is my meditation all the day." (Psa. 119:97-99) "The 'word' was a lamp to my feet and a light to my path."

David in his first Psalm in speaking of the Godly, says his delight is in the law of the Lord; and in his law doth he meditate day and night.

A few words of the Lord to the faithful Joshua. (Joshua 1:7-8) "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My

servant commanded thee: turn not from it to the right hand or to the left that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then shalt thou have good success."

We see by the two above verses, Josh. 1:7-8, that the Lord wanted Joshua to meditate day and night in the book of the law. It is one thing to read and hear, and quite a different thing to continue to think and meditate on what you have heard.

The Bereans were commended for their thinking and study, as well as for their hearing (Acts 17:11) more noble than the Thessalonians.

Now the most important thing to do with the "word" is to obey it, purifying your souls in obeying the truth, what is truth? Thy word is Truth. Those Roman members were made free from sin, and became the servants of righteousness. By obey-

ing from the heart, that form of doctrine which was delivered to them, yes the gospel is the power of God unto salvation to all who hear it, believe it, and obey it. Not to obey the word, when he hears, is simply foolish.

Those seven points as to what to do with the word, after having heard it often impress the writer's mind:

1. To keep it. Luke 8:15.
2. To receive it with gladness and meekness. Acts 2:41; James 1:21.
3. To hide it in the heart. Psa. 119:11.
4. To let it dwell in you richly. Col. 3:16.
5. To remember it. Num. 15:40.
6. To meditate on it day and night. Psa. 1:1-2.
7. To obey it. Eccl. 12:13-14; James 1:25; Rev. 22:24.

Fairview, Mo.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

**MAINTAINING THE
CHRIST LIFE IN DRESS**

Jason B. Hollopeter

"For consider him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Heb. 12:3-4.)

We sometimes find wolves in sheep's clothing, but who has heard of sheep in wolves' clothing? At an annual meeting in Hershey some years ago a pickpocket was found masquerading in the guise of an elder of the church. I sometimes think the world is wiser in their generation than the children of light. They realize that clothes stand for something. In Baltimore city the police used extra care in safeguarding those sisters who by their uniform showed they were disciples of the lowly Nazarene.

There is something—there is much—in the kind of clothes we wear, and "lest ye be wearied and faint in your minds" and be swept away from the faith of our fathers, by the prince of

darkness, we earnestly contend for the Christ life in dress. We say Christ life, rather than simple life, for some have made the simple life so simple that nothing is left, having robbed the term of both body and content by some rather clever maneuvers. To me the nearest approach to heaven on earth is the assembly of the saints where, dressed in modest apparel, not with gold, or pearls, or costly array, "but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." To see the brethren lifting up holy hands in prayer, the sisters with the prayer covering, and both, singing and making melody in their hearts to the Lord, is a sight that causes rejoicing in heaven.

This is a heritage, this is a means of grace, this is a witnessing so telling for Christ that Peter cries out, it is "in the sight of God of great price."

In the fact of a challenge such as this shall we not the more earnestly contend for the Christ life in conduct and dress, knowing that it

has the sanction of our Lord and Saviour; the approval of our Heavenly Father, and experience has proven that where it has failed it has been because of pride creeping in and conformity to the world, and men failing to conform to Christ.

Hold fast that form of sound doctrine, that our boys and girls may walk in the beauty of a Christ life, a mighty power for God in this world of sin, which needs nothing so much as it needs Christ and Him crucified. Strengthen the things that remain that are ready to die, that God may ever have a people not conformed to this world which crucified His Son, but conformed to the will of God, and God's blessing will rest upon that kind of a body of believers in a marvelous way. Lot lost his testimony when he moved into Sodom. We lose our testimony when we conform to this world.

Not the hearers only, but the doers of the word are blessed. Let it not be said "there was," but "there is" a people who seek to conform themselves in apparel to the teachings of God's word. This people "eat their meat with gladness

and singleness of heart, praise God, and having favor with all the people." They have power with God and men, because they grieve not the Holy Ghost. Christians seek not to be conformed to this world, which passes away, but are transformed by the love of Christ, seeking the approval of God, "who hath also sealed us, and given the earnest of the Spirit in our hearts." (II Cor. 1:22.)

Rockton, Pa.

SAFE

Retha Shaffer

There are many ways of being safe. Looking right and left when crossing a highway, also a railroad, etc. But are we really safe when we are not right with God? Certainly not!

People may think they are playing safe by building flood proof and earthquake proof buildings, but in the real test they too are torn down. Of the recent floods some may wonder why God let it be as it was, but think of the world growing more wicked all the time. It is no wonder that He sends floods, earthquakes, etc.

As in Nahum 1:3 it says, "The Lord is slow to anger and great in power and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Also in verse 10 of the same chapter it says that while they are folded together as thorns and are drunken as drunkards, they shall be devoured as stubble fully dry. So are they really safe when gathered together drinking, dancing, and what not? No! But God knows those who are trying to play safe in trusting Him and is a stronghold in the day of trouble. (Nahum 1:7.)

In the days of the children of Israel God kept His people safe from the severe plagues of the Egyptians to show them that He had put a difference between the Egyptians and His people. He did not let His people suffer with them, but kept them safe from all harm.

When we are on the Lord's side we are safe no matter what man can do or say. As David when he was in distress called upon God and He answered him and David said, "The Lord is on my side, I will not fear."

What can man do unto me? If we do what God bids us then He will keep us safe from all harm." (Psa. 91:9-11; Psa. 121.)

When Paul went from Athens to Corinth the Lord spake unto him in the night by a vision saying, "Be not afraid, but speak and hold not they peace, for I am with thee and no man shall set on thee to hurt thee." And in Luke 21 when Jesus was telling his disciples of the signs of the end of the world, that the good people shall be hated for His name sake, "But there shall not an hair of your head perish."

So to be safe we must trust in the Lord and do His ways and some day we will be safe in the arms of Jesus.

Adrian, W. Va.

HOW TO BE FREE

Paul W. Koones

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1.)

We are told in Holy Scripture that no drunkard shall go to heaven. If a man has been in the habit of getting drunk, he must become

sober, and let alone strong drink, if he wants to serve the Lord. Rum and gin and whisky, and every other drink that makes a man drunk, have been a great curse to the world; and the money spent for them has been worse than wasted. A drunkard is apt to be very quarrelsome; and we often hear of men injuring and killing one another only because they are mad with liquor. When they are sober, they may feel very sorry for what they have done; but tears cannot bring to life again the man they have killed. A drunkard cannot work like a sober man, and men who have work to do, do not like to trust him; and so he is often without money and friends. If he had a wife and children, they are abused and neglected and half starved. He loses his health, too, after a time, and often feels as if he had rather die than live.

What is a more disgusting and wretched sight than a drunken man or woman? Sometimes men will say, "I will only take a little liquor, and a little can do me no harm." But they find very soon that the drink become

too stronk for them; and they go on taking more and more, until they die drunkards; and, you have been told, God does not take drunkards to heaven when they die. It is not easy to go on drinking only a little; and, on this account, it is best never to touch rum, or gin, or whisky, or anything else that can make us drunk. If we will mind this rule, we can never become drunkards.

The first little drop of
strong drink that is
taken
Is the first step to ruin, we
all of us know;
If the first little drop be in
earnest forsaken,
We shall never be drunk-
ards, oh never, oh, no!
 Oh, never, oh, no!

Then, free from the ruin
strong drink would
occasion,
We'll stick to our text,
wherever we go;
And if bad men should
tempt, we'll resist their
persuasion,
And never be drunkards, oh,
never! oh, no!
 Oh, never, oh, no!
 Amboy, Ind.

Seek and ye shall find.

SELF DENIAL

 Anna Flora

And He saith unto them all, if any man will come after Me, let him deny himself, and take up his cross daily and follow Me. (Luke 9:23.)

He does not say that we will not have a cross if we follow Him, for He Himself had a cross. We must also deny ourselves our own will and pleasure and follow Him.

This gives us a work, for we have to study to know what He will have us to do. We can not follow Him and take our pleasures and wishes with us. We will have to keep self in the background. If we keep yielding to self we can't follow as close as He would have us to follow.

Neither can we deny ourselves one or two days a week and do our own pleasures the rest of the week and expect to get closer to Him, because He requires our whole lives.

We can help our brother and sister to bear their burdens, yet we can not bear their cross for them. This is

for each and every one of us to do for himself, and we each have a cross.

Are we going to let Christ bear the cross alone? No! There is a work and cross for each as we sing, "Must Jesus bear the cross alone and all the world go free? No, there is a cross for every one, and there is a cross for me."

"He that taketh not his cross and followeth after Me is not worthy of Me." (Matt. 10:38.)

We should all try to be worthy, even the young can learn of Him and take up the cross. If we lay down our cross we would be unworthy of Christ. If we are not worthy of a cross neither are we worthy of a crown.

When Christ was in the garden praying to the Father He didn't say the people were unworthy that He need not suffer on the cross, but that the Father's will be done.

We also should say "Thy will be done," and so should we give our very lives if it is necessary. If we hold back any part of our lives we are not denying ourselves, but doing our own selfish will, and not the will of God, and not bearing the whole cross.

Peter denied the Christ and it cost him bitter grief, and so will it cost us much if we deny Him and not ourselves. Our pleasures will pass with the passing of this world, but if we take the cross daily our joys will know no end.

1624 Adams St.,
Great Bend, Kans.

ment I give unto you that ye love one another for perfect love casteth out fear.

The first greatest commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with thy mind." And the second is like unto it, "Thou shalt love thy neighbor as thyself." Christ said, this do and thou shalt live.

Continueth therein. The praise is at the end of the road, the blessings are for those who overcome.

The doer is like a man who builded a house and digged deep and built his house on a rock. Christ is the rock and the chief corner stone. This is the stone that was rejected of you builders which has become the head of the corner.

When Solomon's temple was in building all the material was shaped before being brought to the builders so there was no sound of the hammer and it is said the builders found one stone which they said was not intended for the wall so they laid it to one side (rejected) but as the wall was built the time came to place the key stone and the rejected stone was the very stone they

WISE AND UNWISE HEARERS

E. W. Pratt

"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." (James 1:25.)

The perfect law of liberty God on Sinia gave a perfect law. (Psa. 19:7-11) But Christ fulfilled this law and gave us the law of liberty. Christ is the end of the law for righteousness to every one that believeth, to the Jews first and also to the Greek.

The law and the prophets were until John, but now the kingdom of God is preached and all men press into it. A new command-

needed.

So we must dig deep to bed rock for our foundation. We might find a fragment of rock lying on the sand, but we would still be building on the sand. When the engineer starts to build a dam he does not stand his foundation on a rock lying on the surface, he digs down sometimes two hundred or more feet to the solid rock.

Out in the English channel lies a rock called the Eddison rock. It lies in the path of ships and many attempts were made to build a lighthouse there to warn sailors, but not until they incorporated the building into the rock and made it a part of the rock did they succeed as all other structures were swept away. So we must make Christ a part of our very being. We sing, "On Christ the solid rock I stand, all other ground is sinking sand."

The unwise hear, but without a foundation build their house on the sand. Oh yes, Christ was a good man but he was only a man, they say. Jesus said the Holy Spirit would convince the world of sin, but they have not believed on Me. Peter said, "There is none other

name under heaven given among men whereby ye must be saved."

Some are building on their own moral lives and good deeds but Isaiah says our righteousness is like filthy rags. How camest thou in here not having on the wedding garment?

Some are calling some of Christ's teachings non-essential. Jesus said, "Teaching them to observe all things whatsoever I have commanded you."

James says, "If ye shall keep the whole law, but offend in one point ye are guilty of all." So though I may have kept the whole law of commandments but fail to love my brother as Christ loved, I like the rich young ruler, will lack one thing. Twice in Christ's ministry He cleansed the temple at Jerusalem saying, "It is written My house shall be called of all nations a house of prayer, but ye have made it a den of thieves."

Our bodies are the temple of God and he that defileth the temple of God, him will God destroy. We cannot reserve a part of our bodies for Christ. Christ says we cannot serve two masters,

neither can we dedicate a part of a building to God's service and part to the world. God's house cannot be a house of merchandise nor a play house,

The storm come to one and all, our houses will be tested. The storms of life come thronging fast, their gloom reminds my soul at last, Thou thinkest Lord of me. The soul whose house is built on the solid rock will stand the storm, but the unwise builders will be wrecked. We see many all around us, and great is their fall.

What foundation are you building on? Christ or Satan? On your answer depends your eternal destiny.

R. 3, Wenatchee, Wash.

"I HAVE CHOSEN IN THE FURNACE OF AFFECTION

Be patient soul I hear thy cry
The trial fires may glow, but I am nigh;

I see the gold I must refine,
Until my image upon Thee shine

Is there no other way, O God,
Except through sorrow, pain and loss
To stamp Christ's likeness on my soul,
No other way except the cross.

And there's a voice still all my soul
As stilled the waves of Galilee;
Canst thou not bear the furnace heat,
If mid the flames I walk with thee?

I bore the cross, I know its weight,
I drank the cup I hold for thee;
Canst thou not follow where I lead?
I'll give thee strength, lean hard on Me.

Selected by James Harp.

MY MOTHER'S BIBLE

This book is all that's left me now,
Tears will unbidden start;
With faltering lips and throbbing brow,
I press it to my heart.

For many generations past,
Here is our family tree;
My mother's hand this Bible clasped
She dying gave it me.

Ah, well do I remember those
Whose names these records bear;
Who round the hearthstone used to close,
After the evening prayer.

And speak of what these pages said,
In tones my heart would thrill;
Tho they are with the silent dead,
Here are they living still.

My father read this holy book,
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's word to hear.

Her angel face I see it yet,
What thronging memories come;
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee
true,
My counselor and guide.

The mines of earth no treasures
give

That could this volume buy;
In teaching me the way to live,
It has taught me how to die.

—Author Unknown.

THE WORTH OF A SONG

While I was walking up a path
Upon a summer's day,
I saw a thoughtful little girl
With clothes all daubed with clay.

Upon a sagging gate she swung,
It's hinges strained and bent;
She looked at me as I drew near
With wonder and intent.

I saw a very happy face,
And said to her, good day;
This pleased her, so shyly smiled
And looked the other way.

Then as I passed she turned to sing
A simple childish song;
The music seemed so clear and
sweet,
It cheered my life along.

Perhaps her words and winsome
smile

Will teach us all to sing;
So may we join in joyful song
And make the welkin ring.
Composed by H. M. Barkdoll,
Glendora, Cal.

OBITUARY

David Hagar was born January 4,
1864 at Waterloo, Iowa, and died

May 7, 1936, aged 72 years, 4 months
and 3 days.

He married Mary Angle of Mt.
Vernon, Ill., December 1, 1885. To
this union were born four children,
two of them deceased. Mrs. Maud
Fudge and Lloyd Hagar, both of
Poplar Bluff survive.

These with his wife, four grand-
children, four brothers, Wm. Hagar
of Harveil, Mo., Alvin Hagar, Poplar
Bluff, Mo., Jacob Hagar, northern
Illinois, John Hagar of Iowa City,
Ill., nephews and nieces and many
friends mourn his departure.

Brother Hagar united with the
Church of The Brethren early in
life, and nine years ago transferred
his membership to the Dunkard
Brethren church by relation, re-
maining faithful until the summons
came.

Funeral at the Oak Hill cemetery
by the writer.

B. E. Kesler.

A DELUSION

L. A. Shumake

I wish to give a few words
of warning to those who
may be confused with the
lot of spurious literature be-
ing sent abroad in the
brotherhood.

I wonder what Paul
would have said in answer to
a like petition sent out by
busy-bodies trying to con-
vert the apostate church by
the wholesale, as is being
circulated among the
churches today. No doubt

many of our readers know of the effort being made by certain leaders of the Church of The Brethren to adopt a "middle of the road" or "compromise" between the modern church and the Dunkard Brethren.

The uncertain sound is plain to all who read the petition and its object is to deceive the "unwary and if possible the very elect." I will say further to those who have a copy of the petition, you will notice that the doctrine of repentance is entirely omitted, hence it can not stand. See Rev. 2:5-22. Jesus said, "Except ye repent, ye shall all like wise perish." (Luke 13:3-5.)

The uncertain sound or failure to pronounce the word aright causes the Lord to strongly denounce such. See Mal. 2:8-9. Even the Ephramites denied and could not frame to pronounce it right and there fell at that time forty- and two thousand. (Judges 12:6.)

Let us put on the whole armour of God, that ye may be able to stand against the wiles of the devil, because your adversary the devil, as a roaring lion walketh about seeking whom he may devour. Ye therefore, beloved,

seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to Him be glory both now and forever. Amen.

Louisa, Va.

OUR PATH

Vernie Diehl

Oh sometimes the shadows
are deep,
And rough seems the path
to the goal,
And sorrows, how often
they sweep
Like tempests down over
the soul.

Perhaps the shadows get
deep and our path rough be-
cause we have strayed just
a bit from the straight and
narrow way. Folks may
persecute and call us all
kinds of names even curse
us, we may feel like fling-
ing such things back, but if
we will just stop and think
for a moment we will see we
have fallen in with the
wrong company and are
stepping aside from our
narrow path.

(I Pet. 3:7) "For it is better if the will of God be so, that ye suffer for well doing than evil."

(Matt. 5:11-12) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

(Heb. 10:23) "Let us hold fast the profession of our faith without wavering."

(Psalms 94:22) "My God is the rock of my refuge."

"O, then, to the Rock let me fly, to the Rock that is higher than I."

On the glory path is peace, but we must get into the path of Jesus to find this peace. We cannot walk with one foot on the narrow path, and one in the world and find peace. But if we step up onto the narrow path then we have left the world. I like to think of baptism as a door unto this path, through which we should enter, and close behind us to shut the world out of our lives.

If we feel sad and gloomy

and our path gets rough and dark, we likely are looking downward and out into the world, then if we will just read a few precious gems from our Bible, have a good heart to heart talk with our Saviour, step onto the narrow path, keep our eyes on Jesus and our hope above we will rejoice and our path will be bright for Jesus is the light. And at the end we will step right into the glory world where there is no sadness or gloom.

Nokesville, Va.

COSTLY FUNERALS FAULT OF PUBLIC, NOT UNDERTAKER

We hear of incessant protest against the high cost of living. Yet dying is more expensive than living.

The high cost of coming into this world, of our sojourn and of our demise are a trinity. The undertakers are not altogether responsible for such costly funerals. If an undertaker would start up in business in this city and furnish a respectable funeral for \$75 very few would patronize him.

The influence and results of lavish displays and costly

funerals penetrate into many homes at cost of penury, degradation and suffering of the friends of the deceasd.

The late Lord Salisbury, who was one time prime minister of England, died not many years ago, his funeral expenses were under \$70. Today the rich set the pace and the poor follow in the wake.

Many people are cold and formal in times of trouble and sickness, but very demonstrative and emotional in times of death and a tremendous lot of hypocrisy under the garb of mourning and floral display, and many crocodile tears are shed at funerals.

"Keep not your kisses for my cold dead brow
The way is lonely, let me feel them now."

The beautiful flowers that in our garden do grow
Are an inspiration and delight as we journey through life,
But closed eyes cannot see the white lily,
Cold hands cannot hold them, you know.

Breath that is stilled cannot gather
The odor that sweet from them flow,
Life is the time we can serve them best.

Let us be more consider-

ate in distributing our flowers and acts of kindness along the pathway of the living, then when death invades the home there will be no remorse and less tears shed.

When I die I want to be buried as cheaply as is consistent with decency. I want no flowers placed on my casket, nor friends to go in mourning for me, nor a tear shed, but at the open grave sing that appropriate hymn, "We Shall Meet in the Sweet Bye and Bye."

E. J. Watson.
—Selected.

BRIEFS

Devotion to Christ is known by the fruit we bear.

Every man must be Christ-like if he would be great.

If we live in Christ, death has no terror.

We should not be ashamed to do as Jesus did.

The battle is not to the strong alone, but to the brave.—Patrick Henry.

Right is the evangel of

God that proclaims the acceptable year of the Lord. Might is the scourge of the world that riots in carnage, groans and blood.

Blessed are the peacemakers: for they shall be called the children of God.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Luke 13:1-21.
- July 12—Luke 13:22-35.
- July 19—Luke 14:1-14.
- July 26—Luke 14:15-35.
- Aug. 2—Luke 15:1-10.
- Aug. 9—Luke 15:11-32.
- Aug. 16—Luke 16:1-18.
- Aug. 23—Luke 16:19-31.
- Aug. 30—Luke 17:1-19.
- Sept. 6—Luke 17:20-37.
- Sept. 13—Luke 18:1-30.
- Sept. 20—Luke 19:31-43.
- Sept. 27—Luke 19:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Jesus in White Raiment. Matt. 17:1-9.
- July 12—The Little Child. Matt. 18:10-14.
- July 26—Ten Lepers Healed. Luke 17:11-19.
- Aug. 2—The Good Samaritan. Luke 10:25-37.
- Aug. 9—Jesus in the Home of Mary and Martha. Luke 10:

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- Aug. 16—Calling Lazarus From the Grave. John 11:1-44.
- Aug. 23—The Prodigal Son. Luke 15:11-32.
- Aug. 30—The Rich Man and Lazarus. Luke 16:14-31.
- Sept. 6—Jesus Blesses Children. Mark 10:13-16.
- Sept. 13—A Rich Young Man. Matt. 19:16-26.
- Sept. 20—Zacchaeus on a Tree. Luke 19:2-10.
- Sept. 27—Review: Things Jesus Did and Said.

BIBLE MONITOR

VOL. XIV

July 1, 1936

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR 1936 CONFERENCE

Through the providential care of our Maker we have again been permitted to assemble in another General Conference and return to our homes in peace and safety. For this we are deeply grateful. In these days of great speed and heavy traffic on the highways one is fortunate indeed in making a long journey, if they can return without accident. Surely the protecting hand of the Almighty is needed in these days of peril on every hand, in matters both temporal and spiritual.

Some of us were a bit apprehensive as to the outcome of the conference this year. From the time of our reorganization up to this year we have had our conferences at place especially equipped to care for such

gatherings, usually in parks some miles from a city. Then too, the site chosen was in a locality rather centrally located for our membership, and where the Dunkard people were fairly well known. The conference this year was in a different environment altogether, being held in a large Methodist church in the heart of a city of six thousand population, far removed from the most of our membership and where the Dunkard people were not so well known.

Because of the great distance to travel for most of our people we did not expect many there, but in this we were mistaken. The attendance throughout the meeting far exceeded what some of us expected. It was however, the smallest attendance which we have yet had.

The building had a large seating capacity and was arranged to take care of our needs in every way. The Methodist ladies looked after the meals and served us very nicely in this line. The brethren in charge of locating the meeting had everything provided for our lodging so that all who came were taken care of promptly and satisfactorily. The careful efforts of all those responsible for our welfare while there made our stay a pleasant and enjoyable one. We shall not soon forget the happy hours spent at Great Bend, Kansas.

In some respects this conference rated better than the ordinary; some think it the best we have yet had. It was at least a meeting that brought joy and gladness to many hearts. The business matters were taken care of with more harmony prevailing than at any former meeting and all business was transacted with a good spirit prevailing. Those who took part in the preaching services did so with zeal and earnestness and their messages were well received. Some of us thought that the song services were especi-

ally spiritual and uplifting and many of the strangers who attended our services were very much impressed with the song services.

The work for another year has now been arranged and we have had a good infilling of spiritual food, may we all enter our labors with renewed energy and power of the Spirit that much may be accomplished in our Master's cause in year that is before us.

In a work such as ours, the reorganization and re-establishment of a church body there are many problems and difficulties to contend with and it takes time to get the body in good working order. We have now been laboring in this effort for ten years and our efforts have not been in vain. The experiences of the past should be of great value to us in our work in the future, may we all profit by our mistakes.

After considering what the Lord has done, and is doing for us let us, like the apostle Paul, "thank God and take courage."

If you tell the truth, you have infinite Power supporting you; but if not, you have infinite power against you.—Chinese Gordon.

NOTICE

The Brethren at Grand Junction, Colo., are anxious to get a minister to locate with them. As a special inducement, one of the brethren is willing to rent a good farm which he owns to the brother who is willing to move in with them and go to work. There is an opportunity here for some brother to make good in church work and financially as well. It is stated that this is a very good producing section for general farming and the outlook for building up the church is promising if the work is carried on properly. Interested parties please correspond with N. S. Glick, 258 Hill Ave., Grand Junction, Colorado.

This calls to our mind a matter which we have often thought of the past few years. We have congregations over the brotherhood where there are from three to six ministers living. This means that some of these brethren are not exercising in the pulpit as they could. There are places where they are in dire need of ministerial help. It would be a

blessing to our cause if some of these brethren who are not working as they could would move out into these sections where their labors are needed so badly. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest."

We take this opportunity of thanking the various congregations who have been supporting the Publication Board with special offerings in June and December. Your support is needed and appreciated. Please send all such offerings to F. B. Surbey, North Canton, Ohio. We urge all elders to look after this matter in the congregations in which they have charge.

It is our hope to get the Monitor on a self-supporting basis in the near future. In order to do this it will be necessary to increase the circulation considerably. We believe this could be done if each one would labor and pray earnestly to this end. May we all strive to increase the circulation of this messenger of truth.

B I B L E M O N I T O R

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A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

The material that makes up the Monitor has much to do with its power and influence in the world. We urge all our contributors to give prayerful consideration to the material that is sent in so that the truth will be presented so clearly that it will have an irresistible hold on the reader. If the Holy Spirit is back of our messages it will convict men of sin and convince them of the truth. May the Lord help us all to write that the Monitor may be a power for good in our Master's kingdom here below.

Just now we are running

a little low in manuscript. Please keep good material coming right along so we will be supplied at all times.

With this issue a number of subscriptions are overdue; some have been delinquent for some time. Please renew as promptly as you can so our new mailing list which we are setting up will be correct.

Church clerks please take note: We would like to have the dates of the fall communions in order to make up a list for the Monitor. Please send the date of your service in as soon as you can.

—Editor.

**DEMAS HATH
FORSAKEN ME**

J. H. Beer

(II Tim. 4:9-10) "For Demas hath forsaken me having loved this present world, and is departed unto Thessalonica," written from Rome to Timothy, the first ordained bishop of the church of Ephesus, when Paul was brought before Nero the second time.

This is perhaps the short-

est biography in the history of men, yet the tragedy of a life time is pictured in these words. Demas hath forsaken the Christ life. Centuries ago the conflict of Christianity had just begun.

Traveling world wide, the great leader of the cause gathered soldiers to its standard. One day he came into the Calosse, and gathered a crowd in the market place. He told the story of the awful conflict raging and called for volunteers. A young man, a specimen of Greek youth, educated in the subtleties of philosophies and cultured in the fine arts of his land initiated into the secrets of its pleasure and enchantments offered to give his life to the conflict.

A desire was kindled to follow this great leader and he enlisted beneath the banner of the cross, and promised allegiance to the Christ of Calvary. He left home and kindred, and for several years shared the honors of war and of victory in the cause of righteousness.

One day in a fierce conflict with the enemy the great leader is taken prisoner and cast into a

dungeon in Rome to await execution. This was too much for this young soldier. Disappointed, disconsolate he deserts. Paul writes a letter to Timothy and tells him of the sad news. What a tragedy! He has fought side by side with the greatest and grandest of soldiers, he had shared the triumphs of the cross from Antioch to Rome, then he deserts to the ranks of the enemy, forsaking Christ for the world.

His heart, soul, will and life had not been fully abandoned to the cause of Christ. John has explained this experience when referring to the multitude of the disciples that left Jesus. "If they had been of us they would not have gone out from us."

Demas is always present in the history of the church. Many have put on the uniform and taken their place in the ranks, perfected the drills, gone into battle, but when the real testing came they were reported missing, a true soldier fights until the enemy is conquered or death rewards his faithfulness.

Demas reveals the deception of the human heart, it is possible to so closely re-

semble a Christian that only God can tell the difference. Wheat and tares look exactly alike. The more nearly the counterfeit resembles the genuine the greater the deception. Hundreds of unconverted persons have been deceived, a profession, a uniform, a dress parade, a battle has been the boast of discipleship, but their name is Demas. When wounds and sacrifice comes they desert.

Demas shows the subtle attraction of the world, who can deny the fascination of the world, its bewichery, its sights, charms like the mirage, its fleeting treasures create a riot of fashion, its pomp of pride and fashion intoxicates the soul. Demas loved the world; it was fatal, he really never opened his heart to eternal things.

(I John 2:15-16) "If any man love the world the love of the Father is not in him." To follow the world's maxims is to discount the word of God, and the guidance of the Holy Spirit. Hear the conclusion of the whole matter, "Fear God and keep His commandments.

Denton, Md.

CHRISTIAN BAPTISM WHAT IS IT?

E. J. Reece

Christian baptism is an immersion into the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

What it requires: Is water, much water, going down into the water, a form of a burial, a form of planting, a form of resurrection. (John 3:23; Acts 8:38; Romans 6:4-5.)

Who is a proper subject? A penitent believer, one who can exercise faith and repentance. (Mark 16:16; Acts 2:38; 8:12.)

What is it for? To put one into the Father and into the Son, and into the Holy Ghost, and to put one into the body the church, and for the remissions of sins. (Matt. 228:19; I Cor. 12:13; Acts. 2:38; Acts 22:16.)

Fairview, Mo.

HOW CAN WE TELL WHAT IS TRUTH?

Calvin P. Bollman

John Robinson, the pastor of the Puritans who first fled to Holland, and later to

America, bade farewell to those of his flock who were about to sail for the New World, in these never-to-be-forgotten words:

"Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word."

What wonderful advancement in the knowledge of truth would have taken place if this appeal of John Robinson's had been faithfully obeyed by all of this noble band of colonists who came to the new land of America! Robinson had the right attitude toward truth. He did not feel that all the light of scripture had been revealed to him, or any others in his day. He realized that the knowledge of

truth is progressive; that the more the Bible is studied, the more light will shine forth from its pages; and as this light shines, it will reveal our mistakes and incorrect views.

In the century before Robinson and the immigration of the Puritans to this new world, much advance in Bible truth had been made by the mighty Reformers of the sixteenth century. But the tendency on the part of those who had accepted certain great truths preached by these Reformers during the century, was to be fully satisfied with simply that measure of light that had been brought by the particular Reformers whose message they had heard. Only a few had courage or spiritual fervor sufficient to continue on in their study of the Bible, to learn more fully the counsel of God. It was in view of this that Robinson spoke as he did to his flock as he sent them on their way to a new world.

The Bible has been given to us that we may learn the way of salvation and the will of God, and by giving obedience to His will, be made ready for heaven.

Christ declares, "Search the scriptures." (John 5:39.) If every Christian faithfully carried out that command, what spiritual advancement there would be! But instead of searching the scriptures, many seem altogether willing to be satisfied with the measure of scripture searching that others do.

We read in the Good Book that "The path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4:18. The light that illuminates the Christian's path comes from the study of the Bible, for the Psalmist wrote: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105. Particularly the prophetic portions of the Bible are to serve as a light, for the apostle Peter declares "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." (II Pet. 1:19.)

We read in the Bible that Paul, in his missionary journeys, came to Thessalonica, and preached the new truth of Christ's cruci-

fixion and resurrection, but that most of his hearers refused to listen, and drove him out of the city. From there he went to Berea. Of the Bereans the scripture record declares: "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so." (Acts 17:11.)

If only every believer in God today would follow the example of the Bereans when any one comes to him with new doctrines and beliefs, and would faithfully search the scriptures to see whether that which is brought to him is true.

The Bereans did not allow their former ideas and beliefs to prejudice them against listening to the words of Paul. They were not ready to condemn his teachings in advance simply because he brought a new message to them. Instead, they searched the scripture, they compared his teachings with what the Book of God declared, and having done so they were able to judge of the truth of the message.

Selected—Banks A Myers.
Akron, O.

PRIDE IN DRESS

H. H. Martin

Dear readers, greetings in Jesus name.

Why do we dress plain and not like the world? This question has often been asked so I will say to our sisters and Christian women of today, let your light shine and dress as is taught in the Bible.

We can be glad that God wants us to be a peculiar people. The church has asked that the sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages. That the hair be worn in a becoming Christian manner and that they wear the prayer veil. That the brethren wear plain clothing, the coat with the standing collar be worn.

The Christian mother should be very careful as to how she dress her children or herself. She ought not to appear in public, nor allow her daughters to appear in public in the fashionable styles of dress now prevalent even among church women.

The immoral effect of the

present styles in dress can hardly be estimated.

Modest dress attracts attention to the face of all women and there is nothing more uplifting than the face of a noble woman. But modern dress attracts attention from the face to the arms and legs of a woman, and this display day by day on the city streets, and even on Sunday in church, is a terrible force for evil.

Good women must wake up to the fact that they cannot pattern these harlot styles and be innocent of a share in the crime wave prevalent in the country.

Women have even been Satan's favorite tools in corrupting the race. He used Eve to corrupt Adam and plant sin in the race. While we cannot prevent evil minded women from practicing their lustful wiles on men, Christian women are doing a great evil by countenancing and virtually approving their methods by dressing themselves and their daughters in immodest clothes or even going half way with them.

What is the cause of all the dazzling display of dress that is seen in the world and in the church? It is

pride in the heart. Multiplied thousands of girls in our cities are leading lives of shame, a portion of whom were led into such lives by the love of finery—proving the Bible true which says pride goes before destruction. Children are taught from the cradle up to love fine clothes and ornaments.

We know of some good Christian women who, though they dress plainly themselves, clothe their children in all the fashions of the day. Thus fostering pride in their hearts from infancy.

Love not the world. If any man love the world the love of the Father is not in him. (I Jno. 2:15.) What greater proof have we that much of the religious profession of today is a sham, than the outward ornamentation and putting on of apparel? It clearly shows we love the praise of men more than the praise of God. Flowers and feathers are beautiful in their place, but God never intended we should decorate our bodies with them.

In I Pet. 3:3, we are told not to let our adorning be that of the outward, but to adorn the hidden man of the

heart, with the ornaments of a meek and quiet spirit which in the sight of God is of great price. For after this manner the holy woman of old adorned themselves.

We are told in I Tim. 2:9 to dress in modest apparel with shamefacedness. What a contrast between such language and the bold faced immodesty of much of the present day apparel.

The wearing of gold is especially forbidden, both in I Tim. 2:9 and I Pet. 3:3, and why is it that in all denominations and in some holiness circles we see gold chains, rings, gold rimmed glasses, watches, pins, etc., from the pulpit to the door? You say it is not gold, only composition, forgetting that if it represents gold, its influence is the same.

Many a child, too young to care for a ring, has one tied on by a string. Every argument is put up and every excuse made for the wearing of gold. It isn't gold. It isn't pride. It isn't a strict command, etc., but if there is any doubt, we should give God the benefit of it, and so make sure of being on the right side, and by and by we will walk on streets made of gold, and

enter gates made of pearl.

The Bible says pride is an abomination to God, and surely he will never admit into the kingdom of heaven anything that is an abomination in His sight. Your heart and mind must be washed clean from every last bit of pride if we are to see the inside of the pearly gates.

For behold the day cometh that shall burn as an oven; and all the proud shall be stubble. And the day that cometh shall burn them up, said the Lord of hosts, that it shall leave them neither root nor branch.

You say, I am not proud, but I want to be like other people and not peculiar. In Titus 2:14, we read that God wants to purify unto himself a peculiar people, and how many times he told his ancient people they should not be like the nations around them.

Lower York County, Pa.

INTEMPERANCE

Minor Leatherman

Many people seem to think the Bible is silent about intoxicants in fact

the Bible is full of warnings on intemperance. In Gen. we read that Noah planted a vineyard and was drunken. Right there the curtain falls on his life and we do not hear any more about him.

Eli said put away thy wine from thee. (I Sam. 25:36.)

We read that Nahal was drunken. He did not have any reason or mercy, through drink he lost his home and life, his lack of principle and human kindness. When David had come to him from a long journey and was weary and tired his request for a little food was refused and he was churlish and ill mannered. It causes them to be everything else but human.

Job 12:25 speaks about men stumbling as a drunkard, the stumbler is unsteady on his feet, so a large part of this nation have become unbalanced on their feet.

Jer. 25:27 says, be drunken and spew, and fall. A drunken nation in the sight of God is surely ready to fall. We are surely going backward and not forward, going down and not up, we are retrograding

back into the dark ages.

Jer. 48:26 says, Moab being drunk will wallow in his vomit. Can we think of anything more degrading than wallowing in intemperance, exposed to the eye of God and man, acting like an idiot without shame; unmindful of the needs of the soul; respect gone, health and peace ruined; nothing left but the vilest sinners fate.

The nations have drank of the wine of Babylon. (Jer. 51:7) Babylon drank wine and went down so low that her site cannot be found with certainty, and as other nations follow in her steps, so they too will go down where she went to spew and fall and rise no more.

God pity the man or woman that thinks a nation can be lifted up through drink, that poverty, principle, body and soul can be benefitted thereby. It is a sin that leads direct to ruin and death. Will this country, Christianized as she claims to be, follow in Babylon's steps?

Oh how sad, after all the output of Bibles, and fine and costly church houses with all the expense of

maintaining them with salaried preachers and all the supposed Christian societies, and their work such as the Y. M. C. A., Y. W. C. A. and all other orders in the name of religion. With all this we say she is going as Babylon went.

The prophet Nahum 1:10, is speaking of Nineveh and its lamentable condition states they were as thorns and drunken as drunkards. The prophet could not think of any worse to compare them too, so he names them after the lowest types of the human race. You know what became of Nineveh, she went like Babylon, in the multitude of her sins, while it was different sins that sunk her, drunkenness was one of the heavy weights that drew her down.

She might be one of the great cities of the world today if it had not been for drink, but that was enough. She did not need anything more, neither does this country need any more to finish her sins.

Hab. 2:15 says, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to his lips and makest him drunken, also

that thou mayest look on their nakedness." The prophet here uses the best word to express the condition, woe. What will happen to him who is not content with his own destruction, but tries to pull his brother down also to the same level. If all were just content with their own pollution it would not be so bad, but while they are drowning themselves they wish to drown somebody else.

We never knew men to show as liberal a disposition in any thing else as he does in intoxicating drink, the depravity of mind and heart that wishes to look upon another's hurt and death can not find its counterpart any where else outside of the debauched appetite of a drunkard.

It is a depravity that the most vicious of animals do not have, and to think that mothers and daughters would aid and take part in the pollution, as do the men, is almost beyond comprehension, but it is a fact mothers cast their votes and use thir voice for strong drink regardless of the ruin of sons and daughters.

Where is the mother's

spirit with its protecting care in the course of their nature? Does it not seem that all good is departed from them?

The expression, mayest look on their nakedness takes in a wide scope, it literally means just what it says, and the more their bodies are exposed, their mind, their souls, shame is gone, truth is gone, integrity is departed, home is gone, the soul is doomed, freely given up, being deceived.

Oh that God would awake us to the evil that is around us.

THE SEVEN CHURCHES OF ASIA

J. A. Leckron

We now come to the Seven Churches of Asia, and the Seven Angels which the angel told John represented to him in the vision as the seven golden candlesticks and the seven stars. You will notice here that seven is the number of completeness. It here designates the whole Christian body, of all times and all places. The "One like unto the Son of Man," is Christ Himself.

He is described in the same way in the Psalms, in the visions of Daniel, and in His own discourses concerning Himself.

Here we find that the seven golden candlesticks were the seven churches, and the seven stars were the angels, or ministers of those several churches, and as such, they are distinct from the candlesticks. Christ walks among the candlesticks, but He holds these ministers in His right hand.

The democratic idea of church organization, which makes all power proceed from the members, and makes the official position in the church nothing more than what inheres to church members, is thus scattered to the winds, and we challenge any to prove that Christ ever intended His church to be run on the democratic form of government. Ministers have relations to Christ and to the church, which ordinary church members have not. They partake directly of Christ's authority, and are responsible directly to Him, and are upheld by His right hand, beyond the power of men or angels to displace them.

What a lesson for ministers, as to the holiness of their office, the solemnity of their responsibilities, the necessity of unswerving fidelity, and the exercise of every confidence in their sacred functions. They are in Christ's hand. If they are unfaithful none can deliver them out of that hand; but if true to their position, none can touch them, or quench their light. They shall shine as the stars forever and ever. What a lesson for the people as to the authority of those ministrations which they are so prone to despise. Dealing with the regular ministers of the churches, you are dealing with the jewels on Christ's right hand. And what a lesson for all as to the divine majesty and glory of our Lord!

The Pauls, the Johns and all those from Christ's time until the day in which we now live, that were true to Him were stars in His right hand and they should give the light out to all the world.

He holds them as precious even if they are disregarded as they may be of men, they are dear to Him. He holds them, as a man holds what

he most esteems. He holds them for judgment when He cometh. He holds, for success against the host of evil, for glorious honor if they are faithful, and for eternal disgrace if they are not.

Now some may ask if there were only seven churches when John saw this vision. There was the church at Antioch, at Alexandria, at Collosse, at Corinth, at Rome, and elsewhere, some of them large and more powerful than some of those named. Why, then, were these not taken into the account? Did they not need instructions, and rebuke, and encouragement, and warning, as well as the favored seven? The only explanation is, that they were somehow included in the seven. They were not specifically and locally addressed, because what concerned their estate, and the mind of Christ with reference to it, are embraced and expressed in the seven. In other words, these seven churches were picked out by Christ to show us the trend of the church and the condition of the same in all the times that has existed from the time of the founda-

tion of the church down to the present time and until Christ comes to take the church off the earth, and does it not look like we were living in the Laodicean stage now?

Isn't the church, in general, about as luke warm as it can get, and do you not believe Christ will say, "Because you are neither hot or cold, I will spue you out of My mouth."

In other words, the seven churches represent seven phases or periods in the church history, stretching from the time of the apostles to the coming again of Christ, the characteristics of which are set forth partly in the names of these churches, but more fully in the epistles addressed to them.

There has been an Ephesian period—a period of warmth and love and labor for Christ, dating directly from the apostles, in which defection began by the gradual cooling of the love of some, the false professions of others, and the incoming of undue exaltations of the clergy and church offices.

Then came the Smyrna period—the era of martyr-

dom, and of the sweet savor unto God of faithfulness unto death, but marked with further developments of defection in the establishment of castes and orders, the license of Judaizing propensities, and consequent departures from the true simplicities of the gospel.

Then followed the Pergamite period, in which true faith more and more disappeared from view, and clericalism gradually formed itself into system, and the church united with the world, and Babylon began to rear itself aloft.

Then came the Thyatiran period—the age of purple and glory for the corrupt priesthood, and of darkness for the truth; the age of effeminacy and clerical domination, when the church usurped the place of Christ, and the witnesses of Jesus were given to dungeons, stakes and inquisitions; the age of the enthronement of the false prophetess, reaching to the days of Luther and the Reformation.

Then came the Sardian period—the age of separation and return to the rule of Christ; the age of com-

parative freedom from Baalam and his doctrines, from the Nicolaitans and their tenets, from Jezebel and her fornications; an age of many worthy names, but marked with deadness withal, and having much of which to repent; an age covering the spiritual lethargy of the protestant centuries before the great evangelical movements of the last hundred years, which brought us the Philadelphian era, marked by a closer adherence to the written word, and more unity among Christians, but now rapidly giving place to Laodicean lukewarmness, self-sufficiency, empty profession, and false peace, in which the day of judgment is to find the unthinking multitude who suppose they are Christians and are not.

And now we find that the first churches were of one mind, not many, there was only one church set up by Christ, and while some of them did not do what they ought to have done, that is no excuse or reason why they would be of different faith and different denominations, for Paul at one time had the oversight over all that he could get to, and

he didn't tell one local church that they could do one way and to another church, they could do another way. No, but he always told them what they must do.

At that time, wonderful doings among the potencies of this world were about to take place, that is, in the time of John's vision, and now seals were to be opened, at which the heavens should shake, the sun be darkened, the stars fall, and mountains and islands move from their places. Trumpets were to be blown, which should turn the very rains to hail, fire and blood, open the pit, and fill the earth with woe.

Battles were to be fought in heaven and on earth, and vials of wrath emptied, and scenes enacted over which heaven should shout hallelujah. But in advance of, and above all, the mind of the great Judge was over His little companies of believers, and to them He gave His first attention. "Write," said He, "and send to the seven churches." From this peculiarity in these epistles we may also trace something of the nature and responsibility of the minis-

terial office. It is not a lordship, but a service; not a service to be commanded of man, but of God.

It is the business of the angel, or minister, to hear for the church, receive for the church, and to answer for the church, which has been committed to his care. He is its chief, its guardian, its watchman, the undershepherd of the flock. He is to receive the word at the mouth of the Lord, and rightly divide it, and present it faithfully to his people, and to see that it is accepted, observed and obeyed according to the true intent of its Divine Author.

Why then, since Christ has given His authority to His ministers to "preach the word," why are they afraid to stand for the right regardless of what men may say? Brethren, we must be more strict in the future than we have been in the past if we ever expect to have God's approval of our work, and according to the word, every minister will be held accountable to God for neglecting to do the things he should do to keep the church pure.

We will have more to say in the future article on the

foregoing subject. May we all pray that we all may be faithful till the end.

Greentown, Ind.

PARENTAL RESPONSIBILITY

E. W. Pratt

"Wherewithall shall a young man cleanse his way? By taking heed thereto according to thy word." (Psa. 119:9.)

For a number of years we have heard a great deal about religious education, then as this was thought to be too general a term they changed to Christian Education. In I Cor. 1:18-31 the apostle contrasts man's wisdom with God's and shows God's foolishness to be wiser than man's wisdom and God's weakness to be stronger than man's strength.

So our question, wherewithall shall a young man cleanse his way is a live question.

Paul had been highly educated to take a seat in the Sanhedrin, the highest religious council of his nation, and started out a persecuter of the church, and says, I verily thought I

was doing God serive.

We have many today who have attended so-called Bible schools in preparation for service in the church, and yet lack a true knowledge of the word. A list of Bible questions was submitted to a number of theological students, and they averaged a very low per cent in right answers. How would they take heed to their ways according to the word?

It was only when Paul heard God's call and asked Lord what wilt Thou have me to do, that he got a right start and even then he went into the wilderness of Arabia three years in God's school before he was fitted for his life work.

O, that some of our theological students might have Paul's experience.

Character building should begin several generations before the child is born and the spirit of love and harmony should permeate the home. A large per cent of our criminals come from broken homes, parental responsibility and the right character of their children cannot be over emphasized.

Christian education then is a part, an essential part of

the home life. See in this connection Deut. 6, where God put this responsibility right up to the children of Israel. They were to teach their children diligently.

The church and Sunday school are secondary to the home training for it begins before the kindergarten age and continues as long as the child is in the home.

Other religions recognize the value of early child training. The Catholic child has to learn the Catechism, the Mahamonodan, the Korab and the Hindo the Vedas.

The Buddaist have their schools where they sing our sacred hymns with buddas, name substituted for our Savior; and even the atheists have their schools to teach their pernicious doctrine.

May we not credit Moses mother with his choice to suffer with the people of God rather than dwell in the tents of wickedness for a season. Remember she was his nurse and 40 years of Egyption could not efface her influence.

But the church is responsible to preach the word, be instant in season, reprove rebuke with all long suffer-

ing and doctrine, for the time will come when they will not endure sound doctrine, and shall heap to themselves teachers having itching ears and shall turn away their ears from the truth and shall be turned to fables.

Are we not already in those perilous times when preachers are more interested in ball games and horse races than in preaching the word, when the church is more concerned about feeding the body with natural bread than with feeding the soul with the living bread; when revelry and drama and plays are substituted for the preaching of the word.

In conclusion Christian education means parental responsibility for home training in the word of God. Paul commended Timothy because from a child he had known the Holy Scriptures and his mother and grandmother were his teachers, but Paul still enjoins Timothy to study to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth. The psalmist said, "Thy word have I hid in my heart that I might not sin

against thee."

This means making it a part of our very being. It has been said there are men who could reproduce the word of God from memory if all copies were destroyed. May we not say they have hidden it in their hearts.

Parents are responsible for home influences, for love and harmony are essential, without them it fails to be a home.

Then in conclusion parents are responsible for environment. Witness Lot, he pitched his tent toward Sodom and soon he got into Sodom, he brought up his children in that wicked city, he was pained with the wickedness but stayed on until the Lord drove him out and he lost his children, his wife and his property.

I met a man in Texas several years ago who told me he had owned a fine home in Kansas where he was isolated from the church and sold out and moved to Texas where he had a new home to make, but where his children would have church environment. His three children were all in the church and active in service.

Wherewithall shall a

young man cleanse his way by taking heed thereto according to thy word.

Let us see to it that our children have God's word hid in their hearts so they may teek heed thereto and not sin.

R. 3, Wenatchee, Wash.

THREE JUDGMENTS

Jason B. Hollopeter

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. (I Cor. 4:3-4.)

Paul here mentions three judgments, what other men say, public opinion. Second: self judgment, what each one thinks, conscience. Third and most important: The judgment of the the Lord, the judge of all the earth, and whose judgment is final and just.

Man's judgment—the apostle says of the judgment of men, "with me it is a very small thing," and in Romans 12:18, Paul speaks thus, "If it be possible as much as lieth in you, live

peaceably with all men." So while what other men say is not the highest form of judgment yet it is a very good thing to have a good report from those within and without the church. Surely the standards of the Christian in honesty, purity, truthfulness, helpfulness, character, will not be lower but higher than those of men. Men build for time and timely things, but Christians build for eternity and a more enduring substance.

Jesus invited the judgment of men when he said, "Whom do men say that I am?" Their judgment varied from the truth for some said, John the Baptist, some Elias, and others Jermias, or one of the prophets. Then Jesus said, "But whom say ye that I am?" Then it was that Peter by divine revelation made the great confession, "Thou art the Christ, the Son of the living God."

We have then the second or individual judgment which is of greater importance, but not always safe, for unless conscience is enlightened by the Holy Ghost we may err in judgment. Paul with all good

conscience, persecuted the Christians and was found fighting against Christ. When Christ come into his heart and his conscience was illuminated by the Holy Ghost, he no longer could do the former things. Old things had passed away and he was a new creature in Christ Jesus. If we would more often judge ourselves in the light of his word we would less often be judged. However, it is not in man to direct his steps aright and so Paul did not depend on his own judgment, only in so far he had the mind of Christ.

Other people's judgment may be just or unjust, and we may err in our own judgment, but the judgment of the Lord is perfect.

To so live that we may have the approbation of just men, and a conscience void of offense is worth much but to have the approval of the Lord, "Well done thou good and faithful servant," is judgment well worth giving all the world, even life itself, to hear.

The obedient child of God has nothing to fear when the Lord shall come in judgment, and "will bring to light the hidden things of

darkness, and will make manifest the counsels of the heart: and then shall every man have the praise of God. But the wrath of God will be poured out on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that beleive (because our testimony among you was believed) in that day." (II

Thess. 1:9-10.)

Brother, sister, Christ has given us "exceeding great and precious promises," and as "We walk in the light, as he is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," what manner of person ought we to be "in all holy conversation and Godliness, looking for and hastening unto the coming of the day of God."

"For the grace of God
that bringeth salvation hath
appeared to all men, teach-
ing us that, denying un-
godliness and worldly lust,

we should live soberly, righteously and Godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Finally brethren, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:11-15.) Let us praise God from whom all blessings flow.

Rockton, Pa.

NEWS ITEMS

NEFFSVILLE, PA.

We, the Northern Lancaster County Dunkard Brethren at Lititz held our love feast on Sunday, May 17, with a good attendance. We were pleased to have so many ministers from other congregations with us throughout the day and also for the inspiring messages they brought to us. They were: Arthur Rice and T. C. Ecker from Maryland; D. S. Flohr, Shady Grove, Pa., Jacob Miller, Benj. Lebo and Paul Smith from Mechanicsburg, Pa., Chas. Ness and Joseph Myers from Shrewsbury, Pa.

In the evening there were 65 surrounded the table wih Elder Arthur Rice officiating.

We wish to thank the brethren and sisters from other congregations for attending our love feast, and invite them all to come again.

Susanna B. Johns.

OBITUARY

John Emanuel Withers, son of Daniel and Lydia Withers, was born December 4, 1848 in Franklin county, Pennsylvania. He came to Oregon in the year 1896 where he resided until his death. He departed this life at his home one mile west of Newberg, Oregon, May 21, 1936, at the age of 87 years, 5 months and 17 days.

He was united in marriage to Hannah Wolf of Rossville, Ind., on February 28, 1873, who preceded him in death October 17, 1934. To this union four children were born: Mrs. Florence Zumault, deceased; Edward Lee of Pendleton, Ore., Daniel H. and Charles of Newberg.

He united with the 'Dunkard Brethren church early in life, and lived a faithful, consistent and unassuming Christian life to the end.

The family has lost a loving father, and the church a loyal member, but our loss is his gain. His passing will be keenly felt by all who knew him.

He leaves to mourn his departure three sons, twelve grandchildren and nine great grandchildren, and a large number of friends.

Funeral services by Elder M. S. Peters. Text II Tim. 4:7-8. Services were held in funeral chapel in Newberg.

Sister Ida E. Peters,
R. 3, Newberg, Ore.

SWALLOW FALLS, MD.

We expect Bro. Harry C. Bowser from Brookville, Ohio, to hold our series of meetings, beginning July 30 and to close with a love feast August 8. We invite the brethren and sisters to come and enjoy those meetings with us.

Martha G. Folk,
Fort Hill, Pa.

A MOTTO

"Let us awake, stand up, preach up, reach up, pray up, pay up, stay up, and never give up or let up until the cause of Christ and the church is built up."

SENTENCE SERMONS

The reward of one duty is the power to fulfill another.—George Elliott.

Beware of little expenses; a small leak will sink a great ship.—Franklin.

We finally faintly hear, we dimly see,

In differing phrase we pray;
But dim or clear, we own in Thee
The Light, the Truth, the Way.

—Whittier.

Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—George Washington.

Talent grows in the silence.—
From the German.

That portion of a good man's life
—his little nameless, unremembered acts of kindness and of love.—
Wordsworth.

Word are the soul's ambasadors
who go
Abroad upon her errands to and fro.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Luke 13:1-21.
- July 12—Luke 13:22-35.
- July 19—Luke 14:1-14.
- July 26—Luke 14:15-35.
- Aug. 2—Luke 15:1-10.
- Aug. 9—Luke 15:11-32.
- Aug. 16—Luke 16:1-18.
- Aug. 23—Luke 16:19-31.
- Aug. 30—Luke 17:1-19.
- Sept. 6—Luke 17:20-37.
- Sept. 13—Luke 18:1-30.
- Sept. 20—Luke 19:31-43.
- Sept. 27—Luke 19:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Jesus in White Raiment.
Matt. 17:1-9.
- July 12—The Little Child. Matt.
18:10-14.
- July 26—Ten Lepers Healed. Luke
17:11-19.
- Aug. 2—The Good Samaritan. Luke
10:25-37.
- Aug. 9—Jesus in the Home of Mary
and Martha. Luke 10:

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38-42.

- Aug. 16—Calling Lazarus From the
Grave. John 11:1-44.
- Aug. 23—The Prodigal Son. Luke
15:11-32.
- Aug. 30—The Rich Man and
Lazarus. Luke 16:14-31.
- Sept. 6—Jesus Blesses Children.
Mark 10:13-16.
- Sept. 13—A Rich Young Man. Matt.
19:16-26.
- Sept. 20—Zacchaeus on a Tree.
Luke 19:2-10.
- Sept. 27—Review: Things Jesus Did
and Said.

BIBLE MONITOR

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No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BAPTISM

The Apostolic Practice

The New Testament not only stresses the importance of baptism in connection with the salvation of the human family, but it instructs us clearly how the work is to be done and gives us examples how it was done in the time of our Savior's ministry, as well as that of the early church. With the passing of time there came many innovations and departures from the original practices as instituted in the church in the beginning. Thus we have in our day and have had for many centuries various practices that have been substituted for the original, which are spoken of and recognized by men as baptism.

We as the Dunkard Brethren church have taken a stand against these many innovations and departures seeing that they are contrary to the scriptures and we insist that our only hope of salvation is in complying fully with the original plan, in faith believing.

We fail to find any place in the scriptures any grounds for these many different practices in so-called Christiandom. We find however, there is "one Lord, one faith, one baptism." (Eph. 4:5.) We earnestly contend that there is but one Christian baptism, the one which was instituted in the church in the beginning; nor do we hesitate to give the gospel teachings that reveal what this was and is.

The first mention of baptism is under the ministry of John the Baptist, who was evidently given this

name because he baptized people. "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, repent ye; for the kingdom of heaven is at hand. Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3.) See Mark 1:5, also John 1:26. "John answered them saying, I baptize in water." "And John also was baptizing in Aenon near to Silim because there was much water there: and they came, and were baptized." (John 3:23.) It was while John was baptizing at Jordan that Jesus came and was baptized of him. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him." (Matt. 3:16.) It is evident that under the ministry of John, baptism was performed "in" the water.

As Jesus and His disciples came upon the scene they also baptized and we have

no record that their practice was any different. We have one account given somewhat in detail in Acts 8:36-39. Here when Philip baptized the eunuch it is clearly stated that "they went down both into the water, both Philip and the eunuch; and he baptized him." This was the original practice where the accounts are given in detail. It is also clearly indicated that Jesus was baptized in the water. "And Jesus, when he was baptized, went up straightway out of the water." (Matt. 3:16.)

When Jesus gave the disciples their commission he spoke in part thus, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The language here plainly indicates a threefold action in the ordinance of baptism. The apostle Paul gives some light as to how the work was performed also. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection." (Rom. 6:3:5).

He speaks of baptism being a burial; this would indicate that in baptism we are covered up by the water. Then he also states that we are "planted together in the likeness of His death." Planting is a downward action and to be in the likeness of his death it must also be a forward action, for John tells us that in death, Jesus "bowed His head, and gave up His spirit." (John 19:30.)

From these plain teachings it is evident that the original practice in baptism was trine immersion. Furthermore it is definitely proven by reliable historians that there was no deviation from this for over three hundred and fifty years. It will have to be admitted by all honest students of the Bible and history that all other forms or practices of baptism have originated with men after that date.

Some try to prove that trine immersion is not the

scriptural mode by various interpretations of the Greek words referring to baptism. There need be no questioning on this point. If any one knows the correct meaning of the Greek language it is the Greeks themselves and they baptize by trine immersion, always have and continue to do so. Furthermore they claim that the commission which Jesus gave to His disciples in the original Greek language requires trine immersion. In the light of these facts all the interpretations of the modern scholars in other languages lose their weight.

There is but one form of Christian baptism and that is trine immersion and it is the only form in existence today that can be traced back to the time of Christ and the early church.

Baptism is an important step in the plan of salvation and many are taking chances on some form set up by man rather than accept what the Lord gave.

Sprinkling, pouring, single immersion and the various other practices are not Christian baptism because Christ never authorized them.

B I B L E M O N I T O R

West Milton, Ohio, July 15, 1936

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L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

"Why call ye Me, Lord, Lord, and do not the things which I say."

ENEMIES OF CHRIST

J. H. Beer

False teaching is productive of heresies, and will result in the destruction of both teacher and their followers. For a bishop must be blameless, as the stewards of God; not self-willed, not soon angered, not given to wine, no striker, not given to filthy lucre; but a lover of hospi-

tality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer.

For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. The enemies of Christ are not all outside of the church. Paul means to say that there are many who claim to be his followers, that are in reality his enemies. (Phill. 3:18.) "For many walk, of whom I have told you often and now tell you weeping, that they are the enemies of the cross of Christ."

Not many tears are shed these days because of the worldly, earthly things that have been brought into the church by unfaithful elders and ministers who were disloyal to their leader Christ, who saw the evils approach-

ing and failed to warn their followers. Any individual who misapplies, wrests or perverts the gospel of Christ is an enemy of the cross of Christ.

(Gal. 1:6-11) "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ." The perversion of the gospel of Christ is Satanic in its source and disastrous in its results. For such are false apostles deceitful workers transforming themselves into the apostles of Christ and no marvel; for Satan himself is transformed into an angel of light.

Many local churches have a form of godliness, but deny the power thereof, almost on a level with the social clubs, (II Tim. 3:5-6). From such turn away, for of this sort are they that creep into houses, and lead captive silly women laden with divers lusts, ever learning and never able to come to the knowledge of the truth.

They profess they know God, but in works they deny

Him. Sisters why did you exchange your symbols of plainness And lay aside your prayer veil, and replace them with a worldly fashion—the echo answers why? Bobbed hair, powdered face, lips painted, rings on the fingers, vanities of vanity, admiration, empty pride or conceit, fruitless desire, idle show, emptiness.

Read the 3rd chapter of Isaiah for a full catalogue with its final fruits.

If you want to look pretty meet Christ on the mount of transfiguration. These vanities got into the heart before they appeared on the body and are the unmistakable evidence of pride in the heart.

Denton, Md.

SABBATH BREAKING

"And God blessed the seventh day, and sanctified it. Because that in it he has rested from all his work which God created and made." (Gen. 2:3.)

In this we can see the wisdom of God. Even in the beginning and creation of all things God remembered man, in that he placed within creation a day of

rest. This was not just a happen so, that man might rest his body, but a day set apart that we might revive our spiritual body. The word says he sanctified it meaning set apart to religious use. Now I am wondering how many of us have ever considered how near we are living to the plan that God has laid down for us.

Some labor from Monday till Saturday night, then on Sunday stay at home and rest. I wonder if this is all it means to us. (Mk. 1-21) "And they went into Capernaum; and straight-way on the Sabbath day he entered into the synagogue and taught."

Time and again we read where Christ on the Sabbath day went to the temple. Surely this would be a good example to follow. I guess times have changed. We might have some relatives or friends living a distance from us, we get up early Sunday morning and probably drive past the church, but we haven't time to stop.

Or maybe I'm working, and my boss says work on Sunday. I just can't go to church, I'll lose my job. (Matt. 6-20) "But lay up

for yourselves treasures in heaven where neither moth, nor rust doth corrupt, and where thieves do not break through and steal."

How can we have treasures in heaven, if we are so careless about carrying out God's will. I guess I'll not go to church today, Bro. is going to preach, and I don't like him, he always tries to hit me.

Again, at about this time of the year we hear a great deal about reunions. Well, we just have to go, we plan several days ahead so everything will be in shape for us to leave. They have the reunion on Sunday, just too busy a time through the week, of course we can't go to Sunday school and church or we won't get there in time for the feast. Possibly we haven't gas enough to take us to church and back, but on Saturday afternoon and night we go to town, and drive for miles.

Do Christian people of today do these things? A Christian is a person who adheres strictly to the teachings and practices of the gospel. The gospel is very definite in its teachings on this subject.

(Heb. 10:25) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Paul in his day saw the faithlessness of the professed people, and did not fail to remind them of their duty to God and the church. How can we exhort one another, if we neglect to assemble ourselves together in the sanctuary?

One only needs read the scripture and look about him to see the shallow Christianity of today. I wonder what Paul would say if he should speak to us now. God's word is sure and steadfast.

Search the scriptures and try to find a lawful reason for not meeting together on the Sabbath. What has God placed us here on the earth for? Are we working for that which passeth away? How shall we escape if we neglect so great a salvation? Today we have the opportunity of being a true Christian (Gal. 4:21) "Tell Me, ye that desire to be under the law, do ye not hear the law?"

PEACE AND SAFETY

By J. A. Leckron

"For when they shall say, peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." (I. Thess. 5:3.) Frankly, we do not think it is possible to exaggerate the significance of this remarkable prophecy—now in actual fulfillment before our eyes.

Set right in the midst of the most important of the New Testament scriptures which speak of the Lord's coming, it stands as a beacon light to warn believers that the next event of importance in their lives is the rapture of the church. This passage is indeed God's sure word of prophecy "the light that shineth in a dark place" whereunto we do well that we take heed. (I. Peter 1:19). It has probably escaped the notice of many waiting believers that a period of "Peace" is to precede "the tribulation of these days." We believe we are face to face with incipient stages of that deceiving peace which is to

settle down upon the world affairs; that Satan is the author of the movement; that, combined with modernism and irreligion, increased prosperity and the pursuit of selfish ease and pleasure, peace will largely prevail during the Apostasy of the last days—upon which we appear to have entered.

The change which is coming, engineered and wrought by Satan, is the advance wave of "strong delusion" spoken of in II. Thess. 2:11. When this Satanic peace takes hold of the nations; when war is "outlawed," when Capital and Labor shake hands together, what an opportunity will the Devil have to rock the world in his arms. What an opportunity to whisper "the lie" in men's ears, "Peace and Safety."

Perhaps no more subtle and fatal deception has been devised by Satan than that reflected by the present day effort to create a secure and lasting peace on earth through political conventions and ecclesiastical leadership. In none of these councils is Satan himself taken into correct consideration—if consideration at

all—and in none of these measures and hopes is mention made of our Lord's literal return as King of the Jews and world-wide ruler. Praiseworthy as these combined, labored, costly efforts may be, they are deluded and delusive programs, doomed to tragic disappointment and simply to play the more aptly into the hands of the great deceiver. He is snickering in his sleeve and chuckling in high confidence. Yet the well versed student of Scripture sees in it all a striking sign of the nearing catastrophe of this age.

We believe it is the signal for all believers to set their house in order, and that God has graciously given us His unmistakable sign as a last opportunity to be ready when the Lord comes. We are living in the midnight hour of Matthew 25:6. Beloved reader, have you heard that cry in your heart, "Behold the Bridegroom! Go ye out to meet Him?" Do you realize that it may be a matter of months, rather than years, when the Lord Himself shall descend from Heaven to call us hence away? The day of the Lord spoken of

in I. Thess. 5:2, will be ushered in by Christ's coming for His saints. Though it will overtake the world as a "thief in the night," God's Word does not suggest that it should overtake us in any such sense. On the contrary, being children of the day and not of the night, we are exhorted to "Watch and be sober." But what of the poor worldly church member? Both secrecy and suddenness will characterize that day for them—the secrecy of a thief, because it overtakes them while asleep to their danger; and with that suddenness of destruction which is being illustrated by the following Scripture:

"For when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

We believe that the change that is coming will be of such a nature that many who once held and taught the precious truth of the Lord's coming will lapse—like the virgins—into a sleep of comparative indifference; that many will act as though they were saying, "My Lord delayeth

His coming." We see the indications of it now among Christian professors—an increasing spirit of worldliness in Christian homes; a tamer occupation with earthly pursuits; the love of many waxing cold; service for the Lord taking secondary place. And all this in view of the fact that the reappearing of Christ is really the next event in our life for which all should be looking. At the infinite sacrifice of Himself, He purchased the inalienable right to the title, "the Prince of Peace," and He alone has power to bring to this warring world a peace that will endure.

How long the nations will continue to console themselves with the cry of peace and safety is hidden within the counsels of God. But that time is of short duration, our text would appear to show. At the very moment of their fancied security, when comfortably ensconced within the "safe" folds of that "Peace" which man's wisdom has framed, the ungodly nations will be visited with swift retribution of Divine justice. "The wicked shall be turned into hell, and all

the nations that forget God." "For when they shall say, Peace and Safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

In the meantime the Lord may be momentarily expected. In view, then, of all that has been before us in these meditations, may every reader be led to realize that in this remarkable sign-prophecy the Holy Spirit has given us the clearest possible direction to "trim our lamps and be ready for the Bridegroom's call." It has become a matter of the greatest urgency for every follower of Christ.

The present state of Christendom absolutely demonstrates the truth of Matt. 25:5. There is nothing so up to date as the word of God. It is we who are out of date. Who could have imagined twenty or thirty years ago that he would live to see the conditions which prevail in the world at the present moment. The day of the Lord is indeed coming shortly. God forbid that any of us in the Dunkard Brethren Church, should remain in

the condition of those described in Matthew 25:5. It will be as impossible to bring peace into this world through church bodies crying "outlaw war," and bringing in a "Christian World Order," as impossible through trying to unite Jew, Catholic and Protestant, and thinking war will become history, and fall under its own weight, as impossible through any such proposals as these to ensure world peace as it would be to expect peace to be the result of tying together the tails of two cats. The cry of Peace, Peace, in the very face of a threatening world catastrophe, is undoubtedly serving as a powerful anaesthetic which is being administered by false prophets in every direction, and throwing vast numbers into a sound and fatal sleep.

The fact is, there is no peace. Since the World War we have had nothing but a prolonged armistice. We trust that not a reader of the Monitor, at least, will be found sleeping on the job, but that all will be ready to meet the dear Saviour when He comes.

Greentown, Ind.

PEACE

John Sleppy

The great cry of the day among nations is Peace, Peace. Some groups have caused a disturbance for the sake of self, desire, popularity and honor and have revolted against good common sense in judgment. The same is true pertaining to religious affairs. Some groups have revolted against truth of the gospel. James answers this question 4:1 "From whence come wars and fighting among you? Come they not hence even of your lusts—ye lust and have not; ye kill (or envy) and desire to have and cannot obtain; ye fight and war.

These very groups have put themselves on record as peacemakers when they have caused strife, sedition, heresies, tending to promotes chism in the church. I think it would be wise for this group to make peace with those that they have offended with their innovations that have desecrated the old faith and practice of the church and have repud-

iated their solemn vow in baptism and have affiliated themselves with the styles and fashions and customs of the world which caused a division in the church.

The Apostle Paul tells the church how to act (Rom. 16, 17, 18) Now I beseech (urgency) you brethren mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid (to keep away from) them; for they that are such serve not our Lord Jesus Christ but their own belly (when they have banquets in the church) and by good words and fair speeches deceive the hearts of the simple. The Apostle Peter is a witness with Paul when he said (wherein they think it strange that ye run not with them to the same excess of riot.) I. Peter 4:3, 4, 5. In the fifth verse he brings this subject to account. "Who shall give account to him that is ready to judge the quick (living) and the dead?" (See II. Cor. 5:10, 11) "For we must all appear before the judgment seat of Christ that every one may receive the things done in the body according to that he hath

done, whether it be good or bad. Knowing therefore the terror of the Lord we persuade you that have caused and offended me and others with your innovation."

Please, dear friends read I. Cor. 8:13 "Wherefore, if meat make my brother to offend I will eat no flesh I will eat no flesh while the world standeth, lest I make my brother to offend." Dear friends, do you catch Paul's idea in I. Cor. 10:3 "Give none offense neither to the Jews nor to the Gentiles nor to the church of God." Now dear former friends when you and I preadventure will stand side by side at the judgment bar (Matt. 25:31) when the Son of Man shall come in his glory and all the holy angels with Him then shall he sit upon the throne of His glory and before Him shall be gathered all nations and He shall separate them one from another as a shepherd divideth his sheep from the goats and He shall set the sheep on his right hand but the goats on the left.

Dear friends, if we are separated and are divided here on earth, just that sure we will be divided at the

judgment bar of God.

Let us think for a moment, which side will I be on? We cannot both be on the right hand side! Will we say to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the lamb. (Rev. 6:16.)

Listen, dear friends, are you and I worthy in a divided state to hear this call? (Matt. 25:34) "Then shall the King say unto them on His right hand, come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," or will you and I have to hear that awful denunciation in verse 41, "Then shall He say also unto them on the left hand, depart from Me (sad indeed, no room in heaven for me) ye cursed into everlasting fire prepared for the devil and his angels."

Dear friends, it is far better to make peace with them that are offended at the innovations that were brought into the church. These things will do to live by and it will do to die by, and it will do to be lost by.

Now let us take notice of

these innovations: (1) fashionable dress; (2) standing when praying; (3) piano, guitar, ukulele, fiddle, quartette; (4) bobbed hair, dress short at both ends, prayer veil juked into the rag sack; (5) chicken suppers, pot luck supper, banquet in order to entertain the people with foolish speeches, negro songs, all for sport and pleasure in God's holy house.

Dear friends, there is going to be trouble at the judgment bar when it is too late. You have blocked the road of salvation for the unconverted. They say we are just as good as you are, you go where we go, you dress just like us; we have banquets—so have you; we do not mock religion like you do; you baptize a dry sinner and he comes out a wet sinner. The conduct and worldly dress is sufficient proof.

Dear friends you have not only blocked the road for sinners but have forsaken the old faith and practice of the Dunkard church and have tossed it into the antique shop, to be reserved unto the day of judgment for a witness

against the innovators. Dear friends, do not deceive yourselves and the people for God is not mocked, what you sow you will reap again.

Ludlow Falls, Ohio

CHAPTER I.

THE TWINS IN HOME LIFE

By Ida M. Helm

"And the Lord said unto her, two nations are in thy womb, and two manners of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the older shall serve the younger." Gen. 25:23.

The struggle of which Rebekah was conscious was characteristic of the contests to come between the twin brothers, Jacob and Esau and the two nations descended from them, Israel and Edom. How often we see it thus today, the elder serving the younger. We have no right to express and respect our own desires if they are contrary to God's will. If we cannot

understand we shall do justice to ourselves if we stumble at such mysteries.

When we cannot understand why things are as they are we should like Paul wait for God's direction. The event that fixed the destinies of the two brothers occurred in their youthful days. One day when Esau returned from hunting he was very hungry. He found Jacob preparing for himself a supper of lentels. He begged the meal for himself. Jacob seized the opportunity to obtain the birthright as the price of the meal. Esau reasoned. "The birthright belongs to me by right of the first-born." He knew that the blessing of the world was to come through him by right of the birthright, and he had to decide between the Great Covenant of God with his grandfather Abraham or the dish of hot bean soup and he decided to take the hot supper and let the blessing to the world go into the discard.

The apostle wrote Esau's epitaph thus: "Esau a profane person, who for one morsel of food sold his birthright." (Heb.12:16). It marks Esau as a pattern

of those who sacrifice the pearl of great price, and even their own soul for a short, sensual enjoyment.

Esau was, by right of the first-born, head of the family, its prophet, priest and king. In forfeiting his birthright to Jacob he gave up the priesthood inherent in the oldest line of the patriarchal family, the promise of the inheritance of the Holy Land, the promise that in his seed and of his blood the Messiah should be born and in him all nations of the world should be blessed. It was a priceless heritage. Esau parted with all this because as he said, "What good will the birthright do me?" He had no reason to complain if he lost his birthright. He had thrown it away for a mess of pottage. No one can renounce such privileges, except as a sacrifice required by God, without despising God who gave them. The New Testament calls Esau, "That profane person." In despising the birthright Esau put himself out of the sacred family and so became profane.

Jacob decided that the world should be blessed through him, but his con-

niving and scheming did not secure for him the Abrahamic blessing. Isaac conferred on him the birth-right later. Jacob had a sense of spiritual things that Esau lacked. With all the contemptible faults which lay on the surface of his character he kept deep within his heart faith in the unseen, a trust and love for God of which Esau did not even comprehend. Jacob had a keen sense and appreciation for the prophecies and blessings of the far future for which Esau cared nothing.

When Esau was forty years old he committed an offense against organized society when he married a Canaanite woman for he brake the law of his nation. God had forbidden His people to marry into Canaanitish families but Esau reasoned "I'm a man and I'll do as I please. I have individual rights and I wish to marry the Canaanite woman." So he defied God's command and did as he pleased. Listen! One should take care how they accept the reasoning of individual rights. Who is the individual? Is it I, or is it the social unit? What

about the great human race and the laws that govern have I a right to disobey God? Have I a right to assert my desires at the expense of others? Selfishness can never be right. The word right holds a world of meaning. We should weigh and measure our actions and our words as to their social influence upon those about us and on those yet to come.

In his marriage Esau brought grief to his parents and forfeited his hereditary rights. He influenced his posterity to the farthest generation from his own. "The one people shall be stronger than the other, and the elder shall serve the younger. (Gen. 25:32). This is a mystery of the Deity and it is actual history of that long gone time. Esau did as he pleased. Had his father been the arbitrator he would not have consented to a Canaanite marriage.

The time came when Esau wanted the birthright. The infirmity of age and failing sight warned Isaac, the father, of the twins that he should perform the sacred act that handed down God's blessing to Abraham

and devolved the duty of the patriarch through outhorative power to hand down the blessing to another generation. Isaac intended Esau, the first-born, should have it which once given was irrevocable and he desired Esau to prepare a feast of venison for the occasion. Esau said nothing about how he had bartered away his birthright but went to prepare the feast. Rebekah, the mother of the boys, overheard Isaac's command to Esau and she contrived with Jacob to deceive Isaac and by fraud secure the birthright for the younger son, Jacob. We need not hold indignant censure from Rebekah's cupidity on behalf of her favorite son and the mean deceit to which she tempted him. How like her brother Laban she is! God saw it all. When Esau returned with the feast and discovered the deception his grief and disappointment burst forth in a passionate cry, "Hast thou not reserved a blessing for me, O, my father?" The cry of Esau is the cry of a soul that has rejected God and has in time been rejected by God. Esau sought eagerly for a

legal way by which he could regain the birthright he had so flippantly bartered away. The New Testament tells us that afterward, when he would have inherited the blessing, he was rejected for he found no place of repentance, though he sought for it carefully with tears. (Heb. 12:17).

Isaac bestowed on Esau a temporal blessing. The fatness of the earth and the dew of heaven; the soldier's sword was to cleve to his hand qualified by the subjugation to his brother, whose yoke he was at some time to break. But the richest earthly blessing is no compensation for the higher, the spiritual, the eternal blessings which went to Jacob with the birthright and which involved in addition to the temporal prosperity, a universal dominion so great that it could be only fulfilled by the kingdom of Messiah. But Jacob must change first. To escape the wrath of Esau who now wanted the birthright, Jacob was sent away from Beer Sheba to Rebekah's brother, Laban at Haran to secure a proper marriage among his mother's people and thus

the blood in the veins of Abraham's descendants would be free from the blood of the accursed Canaanites doomed to destruction.

Jacob went away with only his staff in his hand, but the "few days" that he thought would elapse e'er he could return home lengthened into twenty years and Rebekah was dead when Jacob returned.

Finally on his journey northward Jacob reached a place near Luz in the mountains of Ephriam, where Abraham rested when he entered Canaan and where he built an altar and worshipped God.

Here Jacob lay down to sleep and here he learned that though he was far from home, far from his father and mother and the altar of God in the home, his father's God is still watching over him. No one can hide from God's all-seeing eye. The sleeping place became a crisis in Jacob's religious life. He had defrauded his brother and deceived his father. Any place seems dreadful when a guilty, lurking conscience crouches in one's pathway.

Behold, Jacob saw a ladder whose top reached to

heaven while its base rested on the earth. We in this enlightened Christian age, if we know our Bible, would say, Jesus the Son of Man is the ladder between heaven and earth, between the Father above and His children on the earth. If we attempt to approach God otherwise than through the humanity of Christ, utter failure, sorrow and disappointment will be our lot. It does not follow that God's eye is not watching us and the Holy Spirit is not nigh because we can not see them.

Jacob awakened out of his sleep, "and he said, surely the Lord is in this place, and I knew it not. And he was afraid and said, how dreadful is this place! This is none other but the house of God, and this is the gate of heaven." (Gen. 28:16-17. Sin caused fear of God.

Jacob took the stone he had used for a pillow and set it up as marking the place hallowed by God's presence, and consecrated it by pouring oil upon it. He vowed, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rai-

ment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto Thee. (Gen. 28:21-22.)

Bargain making! How like Jacob. But it was the idea of his age, a crude age. He had faith in God, Esau cared only for the temporal things in life. Jacob lay hold on the future promises. Jacob heard the call of God just as you and I have heard it more than once. Have we always responded as we should?

God is near when we are not aware of it. He is near when temptation to sin is strong upon us, when we are in urgent need of Him. He is near and will engage in our religious training if we but open our hearts and trust him. God assured Jacob of his abiding presence with him. Jacob learned to feel his entire and implicit dependance upon God throughout life. Here Jacob learned that anywhere on this earth there is a way of communication open between heav-

en and earth if we are acquainted with God. The altar and priest at Jerusalem are long gone but Christ our great high priest intercedes for us today. Wherever Abraham stopped on his journeys there he set up an altar and worshipped God.

God assured Jacob of his continued presence with him all the way and of his abundant blessing. His promises to us are as sure and abundant as they were to Jacob. In the companionship of God and under His influence Jacob received new strength and light. He lay hold on God's promises and it constituted the possibility of spiritual development, and became Israel. The religiousness of Isaac's altar and home took no hold on Esau the "profane" and he became Edom.

In Haran Jacob met his match in his uncle, Laban, who was a crafty, selfish man. In the 31st chapter of Genesis hear Jacob's complaint as he enumerated his grievances for twenty years, described the hard fisted character of his uncle and of the various hardships and vexations he had personally endured. He

cused his uncle of changing his wages ten times, and he added, "Except the God of my father, the God of Abraham and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands and rebuked thee yesternight." But Laban and Jacob, having given utterance to their pent-up feelings came at length to a mutual understanding, or God influenced Laban to make reconciliation with his son-in-law and they made a covenant together.

Ashland, Ohio, R. 2

PLAIN VIEW

The members of the Plain View congregation met in their quarterly council June 18th. Bro. Lawrence Kreider (our elder) moderated the meeting. Brethren Joseph Robbins and Lawrence Beery met with us. Bro. Robbins opened the meeting by reading the third chapter of Colossians and made some edifying remarks, then led in the opening prayer. We elected a committee of two to work with other congregations to establish boundary lines between congregations of southern Ohio. The two on our committee are Brethren Herbert Parker and Harry Bowser.

We changed the time of our love

feast from the last Saturday of September to the second Saturday of September at 10 a. m.

The joint Harvest meeting of Southern Ohio will be held in the Plain View church the fourth Thursday of August at 10 a. m. Bro. Adam Miller and wife and Bro. Wm. Parker also met with us.

Sister Liretta Brower, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on June 13th. Meeting was opened by singing hymn No. 457. In the absence of our Elder, L. W. Beery, Bro. Peter Lorenz had charge of the meeting. He read for an opening chapter Ephesians V. and led in opening prayer.

All business was then taken care of in a pleasing manner.

We ask an interest in all your prayers.

Iona Lantz.

WAYNESBORO, PA.

We, the Waynesboro congregation held our love feast and communion at this place Saturday and Sunday, June 13th and 14th. Services began Saturday the 13th at 10:30 a. m.

The meeting was opened by our Elder, Bro. L. B. Flohr, followed by T. C. Ecker of the Walnut Grove congregation. Closing prayer by Bro. Howard Surbey of North Canton, Ohio.

Dinner was served in the church basement.

The afternoon service was open-

ed by singing. Bro. Howard Surbey, Bro. B. F. Lebo and Elder J. L. Myers, all took part in the afternoon services.

We feel very grateful to our Heavenly Father for these dear brethren of like faith, for their coming and the good gospel messages that they brought to us.

The ministering brethren who were present with us during the day were: L. B. Flohr; T. C. Eck-er; Howard Surbey; B. F. Lebo; J. L. Myers; A. B. Rice and W. H. Demuth.

Elder J. L. Myers officiated at the communion service. We have had one added to our number by baptism since our last report.

We were glad for the message that the Brethren delivered and invite them to come and worship with us often as the Lord will permit them.

We also wish to state that on Sunday, May 24th, Bro. Ray Shank from Mechanicsburg congregation visited in our congregation and preached for us. On May 31st Bro. Paul Smith also came and preached for us at this place.

We are expecting, the Lord willing, to hold a revival meeting in the Waynesboro congregation beginning the second Sunday of September. We wish to invite all who can to attend these services.

We ask an interest in the prayers of the faithful in behalf of the work of the church at this place.

Sister Mae Tharp,
R. R. 2, Waynesboro, Pa.

GOSHEN, IND.

We held our quarterly council on June 20th at 1 p. m. with our Elder

Peter Lorenz, in charge. He read and commented on II. Cor. 6 and led in prayer. All business was transacted in a splendid spirit.

Our Harvest meeting will be held September 20th. Our revival will begin October 4th with our Elder in charge of both of these meetings and on November 14th will be the love feast beginning at 10 a. m.

Bro. Lorenz and family stayed with us over Sunday. He gave a fine message on "God's Exactness."

A hearty invitation is extended to other congregations who can to come and enjoy these services with us, praying God's blessings upon them. Keep these dates and try and be with us. As we look about and view the situation we sure feel we are living in the last days. One of these sacred services will be the last one for us, so God helping us may we watch and pray, for in such an hour as we thinknot the Son of Man cometh.

May we be ready.

Mrs. Sarah E. Yontz,
1201 Chicago Ave., Goshen, Ind.

NORTH LIBERTY, IND.

We, the Fairview Dunkard Brethren met in regular council in the afternoon of June 27th with our Elder D. W. Hostetler in charge.

Elder D. B. Steele of Wenatchee, Wash., conducted the devotional service. Bro. Hostetler then took charge of the meeting. Some deferred matter was taken up and disposed of in a Christian manner.

A committee was appointed to establish boundary lines as requested by General Mission Board. Brethren Clarence Stump and M. S.

Morris were appointed.

We also decided to have a series of meetings this fall. We have the promise of Bro. Benjamin Lebo of Carlisle, Pa., to be with us in a two weeks meeting to begin November 21st, to close with a love feast.

Bro. Hostetler and Bro. Steele remained with us over Sunday. Bro. Steele brought us the message on Sunday morning. The meeting closed in the regular order.

M. S. Morris,
R. 3, North Liberty, Ind.

PLEASANT RIDGE, OHIO

The members of the Pleasant Ridge church met for regular council May 9th, with Bro. D. W. Hostettler in charge of the meeting. The business which came before the meeting was pleasantly disposed of.

We decided to have a series of meetings this fall. The definite time will be announced later.

Mary Miller,
Alvordton, Ohio.

SERVICE

In the service of Christ

There is eternal reward,
Where all the true and faithful
have trod,

In the service of Christ there is
joy an peace,
There comfort in sorrow,
And in death sweet relief.

In the service of Christ,

We are willing to do
Unto our neighbors

As you would have them do to
you,
The way of the cross we gladly

will go,
To hate all the evil
The pride and vain show.

In the service of Christ
We are willing to do,
What Christ, our Redeemer
Has told us to do;
To love truth and holiness,
Righteousness, too,
To love our enemies,
pray for them, too.
Remember our creator in the days
of our youth.

And loyally stand for the
The kingdom of truth,
To always remember
Glory awaits them up there
Who serve their creator
While journeying here.
Composed by B. F. Fridley.

THE NEW BIRTH

Wm. Root

(Jno. 3-7) "Marvel not
that I say unto thee, ye
must be born again."

Nicodemus seemed astonished at the words of our Lord as recorded in the text. He was thinking only in natural terms or about the natural birth, while the Savior had reference to spiritual things or the spiritual birth.

Nicodemus was a Jewish teacher or Rabbi, a Pharisee or a master in Israel. Jesus scorned the doctrine of the Pharisees, wih their hypoc-

risy, pronouncing woes upon them. So he said to the great Jewish teacher" "Art thou a master of Israel and knowest not these things."

Now my great man if you cannot discern spiritual things or be born of both water and spirit you cannot see or enter God's kingdom.

Now there are still people in the world today who insist that a child is prepared for the church or the kingdom of God when it has memorized the ten commandments, the twenty-third Psalm and can repeat the Lord's prayer.

Now my dear readers, it is well and good for us as parents to teach our children to memorize scriptures and to teach them to learn to pray, but let me say it takes more than these to get one into God's kingdom.

"Marvel not that I said unto thee ye must be born again."

Other folks seem to get the idea that if a sinner goes forward at the time of some revival meeting and shakes the preachers hand, and by such an act identifies themselves with some church that they are fitted for the kingdom. By such

an idea personal regeneration is obliterated. When personal regeneration is obliterated a distinction between the church and the world is blotted out. In consequence of which the cause of Christ has been retarded, and the tone of Christianity has been lowered. We all know that this is a fact. But beloved, none but the regenerated church can cope with the powers of darkness, none other has a mission to this fallen world.

A characteristic of the new birth or of a new creation is a new man.

In the new birth man is recreated. Paul says in Col. 3:10, "And have put on the new man which is renewed in knowledge after the image of him that created him."

In the heathen religions, the people create their gods, in the Christian religion God creates his people. In pagan systems, the people transfer their character to their deities, and as the worshippers are unchaste, untruthful, and treacherous, so their divinities are immoral, revengeful and Satanic. This saying holds true in the case of all idolaters.

David said in regard to those who create their gods and worship the same, (Psa. 115:8) "They that make them are like unto them, so is everyone that trusteth in them." But in Christianity the worshipper becomes a "partaker of the divine nature" and "is holy for God is holy."

Thus the manifestation of the new birth is—a new life. (Rom. 6:4) "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life." When Jesus said to men "ye must be born again" He proclaimed the most startling truth that ever fell on the ears of men. He announced the most vital transformation ever suggested to the world. He said in effect "you men are dead, you do not see, you do not hear; you do not feel, you do not know, you are alive to things of earth, but dead to the things of heaven, you are lost, you are shrouded in darkness, you are sunk in wickedness and your life is a failure. You are without God and therefore you are without

hope in the world."

You may roll in luxury and revel in carnal joy, but your state is utterly sad, your spiritual house has rotted so that it can not be repaired. It must be pulled down and a new house built, and until this is done you cannot become temples for the Holy Spirit. Your purpose, your conduct, your worship, the whole trend of your lives must be changed.

This change is regeneration, and let us not forget that one must be regenerated before they can see or enter God's kingdom. Neither should we marvel at that saying says Jesus. The natural cannot produce the supernatural. "That which is born of the flesh is flesh."

There is nothing good in human nature that can produce eternal life. The apostle Paul says, "in me that is, in my flesh there dwelleth no good thing," and he further teaches most emphatically that "the carnal mind . is enmity against God; for it is not subject to the law of God neither indeed can be."

The natural man then cannot meet the conditions of life, simply because he is spiritually dead. But if the

Spirit of God quickens one into new life he will have a new song, which is the melody of a new creation of the new birth.

David says in Psa. 40:3, "And He hath put a new song in my mouth, even praise unto our God, many shall see it and fear, and shall trust in the Lord."

Great Bend, Kan.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Luke 13:1-21.
- July 12—Luke 13:22-35.
- July 19—Luke 14:1-14.
- July 26—Luke 14:15-35.
- Aug. 2—Luke 15:1-10.
- Aug. 9—Luke 15:11-32.
- Aug. 16—Luke 16:1-18.
- Aug. 23—Luke 16:19-31.
- Aug. 30—Luke 17:1-19.
- Sept. 6—Luke 17:20-37.
- Sept. 13—Luke 18:1-30.
- Sept. 20—Luke 19:31-43.
- Sept. 27—Luke 19:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Jesus in White Raiment. Matt. 17:1-9.
- July 12—The Little Child. Matt. 18:10-14.
- July 26—Ten Lepers Healed. Luke 17:11-19.
- Aug. 2—The Good Samaritan. Luke 10:25-37.
- Aug. 9—Jesus in the Home of Mary and Martha. Luke 10:

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- Aug. 16—Calling Lazarus From the Grave. John 11:1-44.
- Aug. 23—The Prodigal Son. Luke 15:11-32.
- Aug. 30—The Rich Man and Lazarus. Luke 16:14-31.
- Sept. 6—Jesus Blesses Children. Mark 10:13-16.
- Sept. 13—A Rich Young Man. Matt. 19:16-26.
- Sept. 20—Zacchaeus on a Tree. Luke 19:2-10.
- Sept. 27—Review: Things Jesus Did and Said.

BIBLE MONITOR

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August 1, 1936

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OBEDIENCE

Through the rite of Christian baptism we receive remission of sins and are initiated into the church of Jesus Christ. Since the former life in servitude to the powers of the world was displeasing to God it remains that now a new life begins. With too many people religion is mainly a matter of joining some church and then living on in the world with the same evil forces of the world dominating and controlling their lives. Such a religion is only a sham and cannot bring about the salvation of the souls of those who embrace it. The religion of Jesus Christ changes men and the change manifests itself in the conversation and activities of all those who live it.

When a man is convinced

of the truth of the gospel of Jesus Christ and convicted of sin it is obedience to the plan of salvation that brings about regeneration through which he becomes a new creature. After being born into the kingdom of God it is obedience that brings about growth and development in the Christian life. It is through obedience or a practical application in our daily lives of the life giving gospel of Christ that we attain unto that standard of life that yields fruit in the Master's vineyard. Our aim should be to achieve that life which is eternal, and we can accomplish this by becoming partakers of the nature of our God through obedience to His dictates.

Obedience indicates submission to some authority. In the church of Jesus Christ we recognize God as

the supreme being who has completed jurisdiction over all things, Jesus as our Lord and Savior the Son of God and mediator between God and man and the gospel as the mind of God revealed to us who are His children and as such, joint heirs with Christ. In the Gospel we find the divine nature revealed and in living its teachings we become partakers of that nature. The authority of God is back of the gospel and a failure to accept and obey it indicates rebellion against the authority of God.

In I Peter 1:14-19, we are instructed after this manner, "As obedient children, not fashioning yourselves according to the former lust in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received

by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

It is evident from the language used in these few verses that we cannot be obedient children and at the same time fashion ourselves according to our former lusts in sin. In other words we cannot be members of the church of Christ and live in sin." "Ye cannot serve God and mammon."

Through baptism we also receive the gift of the Holy Ghost whose mission in part is to teach, guide and bring the instructions of Jesus to our remembrance. (John 14:26 and 16:13.) This also indicates that we are to be under obedience. If we allow this good Spirit to lead us in harmony with the Gospel of Christ our success in the Christian life is assured. May the Lord help us to see the need of a complete surrender and full obedience to that form of doctrine delivered to us by Jesus our Lord.

Associate reverently, and as much as you can, with your loftiest thoughts.—Thoreau.

THE MINISTER

Lewis B. Flohr

The ministry is a sacred calling, the minister a sacred teacher. Ministers are variously referred to in both Old and New Testaments. In Old Testament times, "under the Law and the Prophets," the leaders (as Moses) and the prophets and priests were called: Men of God; Messengers of the Lord of Hosts; Ministers of God; Ministers of the Sanctuary; Pastors; Shepherds; Teachers, and Watchmen.

In the New Testament they are called: Ambassadors for Christ; Angels of the church; Apostles; Apostles of Jesus Christ; Defenders of the Faith; Evangelists; Fishers of Men; Laborers; Laborers in the Gospel of Christ; Lights; Men of God; Messengers of the Church and of the Lord of Hosts; Ministers of God, of the Lord, of the Gospel, of the Word, of the New Testament, of the Church, and of Righteousness; Pastors; Preachers; Preachers of Righteousness; Servants of God,

of the Lord, of Jesus Christ, shepherds, soldiers of Christ, Stars; Stewards of God, of the Grace of God, and of the Mysteries of God; witnesses; Workers together with God. What a descriptive list, what versatility implied, and what responsibility to be carried!

In the Old Testament dispensation the Lord's ministers stood as spokesmen and mediators between God and man; how much more so in these latter days, when, as Paul expresses it, the ends of the world are come upon the ministry and the church.

He that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto My Father. The Savior saw and labored in only a very small part of the Earth; the whole world is to have the gospel preached unto them. The minister must be both the defender and the herald of the word of God, the gospel, the New Testament; these cannot be unless he is also the servant of God, of Jesus Christ, and of the church. He must shepherd the sheep as well as feed them, and to do so must needs be a steward of the grace of God.

B I B L E M O N I T O R

West Milton, Ohio, August 1, 1936

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For "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The minister must "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." As Paul said to Timothy, so it should be with the minister of our own time, "Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."

He must also "study to show himself approved unto God, a workman that needeth not to be ashamed,

rightly dividing the word of Truth." Many men, by the lives they manifest, must read only "Study to show thyself approved," and forget that the approval must be of God and not of man.

And again, the minister is to be a witness; how can a man be a witness today of the life of Christ on Earth which life (perfect divine and perfect human) he lived nineteen hundred years ago? The charge to the twelve, to go into all the world, has passed, by apostolic succession, onto the shoulders of the ministers of God and of Christ, of today. "Woe is me if I preach not the Gospel," is just as applicable today as ever.

The minister is necessarily a leader; how important then that he lead in the right way, the way of truth as found in God's word. But before he can be a leader of men, he must be a follower of Jesus the Christ, who came to save the people from their sins, because they cannot be saved in their sins. Followership settles the matter of leadership, but ambition for leadership, if allowed sway, is just about sure to prevent

the attaining unto follower-ship. "If any man will come after Me, let him deny himself and take up his cross and follow Me." The minister can be a real, true leader only when he has humbled himself in order to exalt Christ, when he learns leadership by learning to be a sincere follower, in letter and in spirit, of Him who died that we might live; who gave His life a ransom for many.

Vienna, Va.

**PRE OR POST
MILLENNIUM—WHICH?**

D. W. Hostetler

Post millennialists hold that the present preaching of the gospel will result in the conversion of the world and usher in a golden era of righteousness and a government of justice and peace, to last a thousand years; after which, the Lord will return for a general judgment and introduction of an eternal state.

Pre millennialists hold that the present preaching of the gospel will result in the conversion of individuals (comparatively few) and they believe that our

Lord Jesus Christ is the Messiah, and the Son of God, that He is to return to earth, that Satan is to be cast into the bottomless pit and chained a thousand years, and that Christ is to overthrow ungodly governments and lawlessness and establish a kingdom of righteousness, having the church, with Himself as sovereign, Jerusalem as the capital, regather and convert Israel as the center, and all nations included, in a world-wide kingdom of righteous government.

At the outset of the discussion of this question, it is well to state that millennium mille-annum, means a thousand years, or an aion or age of a thousand years.

Jesus and the apostles have given great promises in the scripture on this subject. It is an admitted fact that the early church believed in the pre-millenial coming of Christ and His reign with His saints upon the earth a thousand years.

In W. M. Blackstone's work entitled "The Millennium" he gave some very important history on the subject (page 7).

1. Mshiem says "The

prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition previous to the time of Origen." (Vol. 1 p. 89.)

2. Geisler says "In all the works of this period, the first two centuries, millenarianism is so prominent that we cannot hesitate to consider it as universal." (Church History.)

3. Bishop Newton says, "The doctrine of the Millennium (as held by Millenarians) was generally believed in during the first three and purest ages." (Dissertations on the Prophecies, p. 527.)

4. Bishop Russell, though an anti-millenarian, says "Down to the beginning of the fourth century, the belief was universal and undisputed."

I might give more references to the early church fathers, to show that the early church believed the great doctrine of the pre-millennial coming of our Lord.

In the Church Polity, page 16, section 6, the position of the Dunkard Brethren church is clearly stated—that the millennium

will be one thousand years of peaceful reign of Christ at the end of this age. (I Thes. 4:13-17; Rev. 20:4-6.)

From these passages the rapture of the church is clearly stated. Some may object to the use of the word "rapture" in this passage. But he does use the words "caught up" which are equivalent to the word "translate" as used in Heb. 1:5 and II Kings 2, concerning Enoch as he was translated. Elijah went up in a chariot of fire. These two incidents are a foreshadowing or forecast of the translation of the church. The words "rapture," "translate" or "caught up," as used in this sense means the same thing. So the text in I Thes. 4:16-17, I Cor. 15: 50-54 shows clearly that at the trump of God the dead in Christ will be raised. See also Rev. 20:6. The saints that will be alive at the rapture will be changed in a moment, in the twinkling of an eye, and the raised saints and the changed saints will be caught up in the cloud to meet the Lord in the air. So shall they ever be with the Lord.

Now during the time the

church is with the Lord, a period of seven years, (the fundamental Bible scholars are very much agreed will be the great tribulation here on earth. During this time the Devil will have control of the affairs of this world. Events will happen very rapidly, for the Devil knows he has but a short time. (Rev. 12:12.)

During this time will be manifested the false prophet as head of the united (modern) churches. The Beast of Rev. 13 will receive a deadly wound, which will be healed and there will appear another beast, which is the man of sin, the anti-Christ, who will set himself up in the temple of God and will be worshipped as God. (11 Thes. 2:3-4.) There will also appear that woman Jezebel of Rev. 2:20-22 who is the harlot and spiritual Babylon. Her destruction is plainly taught in Revelations.

During this seven year of tribulation will be the opening of the seven seals. In the fifth chapter of Revelation is asked the question: "Who is worthy to open the book?" and the same chapter answers the question. The lamb's vision is re-

corded. The worthiness of the lamb is declared by all.

In the sixth chapter, the opening of the first seal is recorded; and these other events described: The white horse, the second seal, the red horse, the rider with the sword, the third seal, the black horse, the rider with the balance, the fourth seal, the pale horse, the rider followed by Heil, the fifth seal, the cry of those that were slain, the sixth seal, the earthquake, the end anticipated, the seventh seal. Then will follow the sounding of the seven trumpets. To learn of the events which will take place between the opening of the sixth and seventh seals, read Revelations, chapters 10 and 11 to verse 14.

In the 15th chapter we have described the seven angels with the seven plagues. In the 16th chapter we find the pouring out of the vials that contain the wrath of God. In the 19th chapter, we have given the four Hallelujahs in heaven, the marriage of the Lamb, heaven opened, the coming of the King to earth.

Now turn to the first chapter of Acts. As Christ and the apostles were to-

gether, He gave them some very definite teaching, and as He finished this teaching He was received out of their sight. And as they beheld Him ascending, two men stood by them in white apparel and said to the apostles, "Ye men of Galilee, this same Jesus which is taken up from you into heaven shall so come in like manner." In Zach. 14 read "The day of the Lord cometh." There will be a battle. The Lord will go forth. He will stand on Mount Olive and the mount will split. The Lord will come and all the saints with Him. (See also I Thess. 3:13 and Jude 14. These saints are the church that were translated at the beginning of the tribulation.) The Lord will be king over all the earth. In verses 12 to 15 it is seen that godless governments will be overthrown and unrighteousness will be destroyed. The land will be safely inhabited. It is then that the very rich, and wonderful, much longed for prophecy of Isa. 2 will be fulfilled. The mountain of the Lord's house will be established (which will be Jerusalem) and will be exalted, and all nations will

flow into it. Christ will teach people His ways, and they will walk in His ways, for the word of the Lord shall go out from Jerusalem.

It is then that they will beat their swords into plow shares, and their spears into pruning hooks, and it is then that nations will not lift up sword against nation, and they will not learn war any more. For other strange events of this time read in Isaiah 11. We see that the wolf and the lamb shall dwell together, the leopard shall lie down with the kid, the calf and the young lion shall lie down together, and a little child shall lead them. The cow and the bear shall feed, and their young ones shall lie down together. The child shall play on the den of the asp. It is then that the earth will be filled with the knowledge of the Lord. Read the rest of the chapter and see how the world will be affected by the righteous reign of our Lord.

Read chapter 12 and see how the Lord will be confessed to be Jehovah and how the inhabitants of the earth will be subject to Him and worship and serve Him, and see the magnificence of our Lord and King.

Go back to Zach. 14 and begin reading at verse 16. Those that are left from the nations that were against Jerusalem shall go up to Jerusalem to worship the King. This King is none other than the Lord Jesus Christ, for He shall be King of Kings and Lord of Lords. (Rev. 17:14; 19:16.)

From verses 17 and 18 it occurs to me that all the sin there during this thousand years reign will be rebelliousness, and the result will be destruction. I might cite many more passages on this subject, but I feel that enough is given here that the reader can see the truth of the subject from the standpoint of the scripture.

If you are interested in the subject and want to read more concerning the end of time, read Rev. 20:7:15; Rev. 21:1-2; Isaiah 65:17 and 66:22, and II Pet. 3:13.

In connection with this article I would like to refer the reader to my article in the Monitor of April 15th, page 12, on the subject of the present apostasy sweeping over the churches. And how any one can read these articles and some of the

editorials and the articles we have had from time to time on prophecy and revelation and still believe the post millennium theory, is indeed a mystery.

No. Manchester, Ind.

THE VIRGIN BIRTH OF CHRIST

The following message is a part of a lecture delivered by William Jennings Bryan in one of the southern states a few years ago, and we think it is worth passing on to the readers of the Monitor.

"Why is the virgin birth of Christ denied? Is it because there is any uncertainty in the records as given in Matthew and Luke? No, the account is written in simple language and in detail. Mary was the first to inquire whether such a birth was possible, and it was fortunate that the question was asked, because an answer to a question is more impressive than a statement not drawn out by a question. Critics say that the virgin birth is only mentioned twice in the Bible, once in Mathew and once in Luke. But to be fair

they ought to explain that no other Bible writer mentions Christ's birth. They ought also to state that the virgin birth is not contradicted by any Bible writer, and that nearly every writer in the Bible records miracles or supernatural manifestation just as mysterious as the virgin birth. There is no evidence to the contrary.

Those who reject the record of the virgin birth, do so, solely on the grounds that miracles are inconsistent with the hypothesis of evolution, an hypothesis that is still unproven. The Virgin birth is no more mysterious than the birth of each one of us, it is simply different.

God gave life, and the God that can give life, can give it in any way or through any means that may please Him. It was just as easy for God to bring Christ into the world as He did, as to bring us into the world as He did. Can we doubt the power of God? Or relying upon our own wisdom, shall we presume to deny that God would desire to do what He is reported to have done? If Christ came down from heaven to save the people

from their sins, is it unreasonable that His birth should have been different from the birth of others?

The task that Christ came to perform was more than a man's task. No man aspiring to be a god, could have done what He did. It required a God, condescending to be a man. Is it unreasonable that such an one should have been conceived of the Holy Ghost, and born of a Virgin?

Take Christ out of the man class, and put Him in the God class, and all the Bible says of Him, can be easily understood, and gladly accepted. The rejection of the Virgin birth not only condemns the Bible record on this subject as false, but it changes one's whole conception of Christ, and makes it different, if not impossible to build a church with Him as the corner stone. Christ presented as the son of Joseph, shorn of divine authority, and denied a triumphant resurrection, would be impudent to state.

The above message, a part of one of Mr. Bryan's lectures, is very good argument against evolution, and some of you will remember

that he died at Dayton, Tenn., just after he had finished the fight against John T. Scopes, who was a teacher of evolution, and Scopes had Clarence Darrow, the great Agnostic, of Chicago, to plead his case, but Bryan won out, and the state of Tennessee could not, or did not allow the teaching of Evolution in the schools of the state. We trust that there are no readers of the Monitor that will be led off into the foolish idea of evolution, and may we all read our Bibles more, and get acquainted with the Lord, and not be as it were, strangers to Him, for the time will come when He is going to say to us that do not do His will, "Depart from Me, for I never knew you." If we are friends to the world, we are the enemy of God, so we should have a sincere desire to do His will and not do it because we think we have to, for it will do us no good if we do not do it willingly.

Selecte, J. A. Leckron,
Greentown, Ind.

Friendship is the nearest thing we know to what religion is.—Henry Drummond.

CHRISTIAN COMFORT

Paul R. Myers

In times of need, trial and affliction, a Christian has an inward feeling of security, peace and rest that a child of the world is quite unfamiliar with.

Christ says, My peace I leave with you. And again, I will send you a comforter. This comforter is the Holy Spirit working in a man's being. It is the ever present comforter and guide along life's pathway.

If there would be no promise of a reward to the faithful in the next world, a true Christian possesses, in this life, a state of security, invaluable, unestimateable, worthy of all sacrifice made for it. Yet, it is ours, free, paid by our Savior, and all we are asked is, Come, partake of it freely.

While we have the comforting presence of the Holy Spirit in this life, our outstanding comfort shall be more fully realized when the hour of death strikes, and we hear the voice of the Savior say, "Come up higher, enter into the joys of the Lord."

Several of Christ's institutions, if carried out according to scripture, are for the strengthening and building up of this comfort.

Baptism, administered to a sin-filled soul, cleanses it from all sin. What in its place could answer the same purpose? Nothing. Jesus gave us an example, being baptized of John in the River Jordon. Not that Jesus needed the baptism for the remission of sins, but that we might abide by His example.

Therefore, a re-born person, baptized for the remission of sins, has a wonderful comfort that he through the administering of this ordinance according to the scripture, has his sins washed white as snow.

After a man has been baptized, in his daily walks of life, he is confronted with sin daily. We are only human, and it is human to err. But again we have a comfort that if we are willing to confess our sins, He is willing to forgive us our sins.

We must confess our sins to God through prayer. We have a comfort in prayer that a non-Christian does not have. In God's word we

read that He does not tire of our oft coming to Him. His virtue and power is none the less, even if we call upon Him incessantly. Every true Christian fully comprehends the value and need of prayer. Prayer offered in faith and if we be in proper relation with God, is our means of direct communication with Him.

The fact that God does not always answer prayer when and how we wish, does not lessen the value of prayer.

We may ask contrary to His will, and He being the great Judge will answer, not as we may wish possibly, but in a way that will be for our best.

Prayer is our daily means of being in contact and communication with God. Then we have occasions of being enriched by obeying His ordinances of feet washing, Lord's Supper, and communion. Properly taken and administered, the obeying of these ordinances restores a Christian, in the sight of God, as clean and pure as the day he was baptized.

What comfort a Christian can have when he has the opportunity of partaking of

these glorious privileges, knowing that they were ordained by God and that they are a manifestation of God's care for his people.

The above privileges and duties are for each Christian to be enriched along life's pathway. The Bible does not hold out the thought that the body will not be subject to sickness or disease. True, Christians as well as the non-Christian shall suffer bodily afflictions.

But in times of such, a Christian again possesses a hope and a comfort not realized by a child of the world. In James 5:14 we read, "If there is any sick among you, let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord." This anointing is for the remission of sins and for the strengthening of the body, if it be God's will.

From the day of our baptism until the day of our death, we have a comforting thought, that if we are right toward God and our fellow-man, we have assurance that God will be with us. This is not only a spoken axiom, but if we are in the

faith, it is a fully realized fact, fully felt within.

The Bible says, "It is appointed unto man once to die, and after death the judgment." The true Christian comfort is to be fully visioned and realized when we part this life and hear God's voice applaud us and say, "Come up higher."

We need not hesitate about accepting the true religion of Jesus Christ, because, as I said in the beginning, if our only hope was in this life, the comfort and satisfaction derived from it would more than repay any effort spent for it. But our true comfort lies in the day of judgment, when Christ will intercede in our behalf and when we shall be numbered with the white robed throng, and forever be with the Lord.

Box 117, Greentown, O.

THAT YE SHOULD
EARNESTLY CONTEND
FOR THE FAITH

J. H. Beer

when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you,

and exhort that ye should earnestly contend for the faith which was once delivered unto the saints. Because there had certain men crept into the church unawares who were not sound in the faith that was once delivered to the saints." Ungodly men turning the grace of God into lasciviousness. Such characters have caused much disturbance in the church which is being manifested in this age of the world.

Contend, an intransitive verb, signifies 1st to strive in opposition to; 2nd, dispute, debate; 3rd, assert. Its synonyms, contest, strive, struggle, combat.

Dear brethren, are you really striving to uphold the faith once delivered to the saints or are you compromising, giving every one right who professes regardless of whether they are obeying the primitive faith or not. The characters referred to by Jude are the kind that make spots in your feast of charity.

Ungodly men when feasting with you, men who transgress the gospel of Christ. Transgress, signifies to offend by the violation of any law or infraction

thereof, break or violate.

The Elder unto the elect lady and her children whom I love in the truth: and not I only, but also all they that have known the truth. The elect lady referred to above is the church and her children are the members of the church.

(II John 1:1-6) "I greatly rejoice that I found of thy children walking in truth as we have received a commandment of the Father. Now I beseech the lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another, and this is love that we walk after His commandment, that as yee have heard from the beginning ye should walk in it."

The need of contending for the faith is needed for many deceivers have entered into the world, and from the world into the church, who confess not that Jesus Christ is come in the flesh, this is a deceiver and an anti-Christ, whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ both the Father and the Son. If there come any

unto you and bring not this doctrine, receive him not into your house, neither bid him God speed for in so doing you are partaker of his evil deeds. There are many people who think everything that is labeled religion will carry them through? Jesus said my doctrine is not Mine but His that sent Me.

In order to contend for the faith, not a faith, but the faith, people need a general knowledge of the New Testament in order to defend the truth. Many who profess to follow Jesus are among those who wrest the scripture to their own destruction, preachers not excepted. "Be not deceived God is not mocked. Whatsoever a man soweth that shall he also reap.

Jude speaks of ungodly men turning the grace of God into lasciviousness. Lascivious, an adjective, and signifies lustful, wanton, exciting lust, loose, unchaste, lewd. Such characters will destroy the spiritual life of the church.

Dear reader, don't contradict your Christian profession, by the manner of life you are living, contend for the faith once delivered

to the saints and live it.
Denton, Md.

* * * * *

NEWS ITEMS

* * * * *

QUINTER, KANSAS

The Quinter, Kan., church enjoyed a great spiritual feast, while our dear Bro. Elder J. L. Myers was with us. His first sermon was delivered on May 10, continuing until May 27. There were 21 sermons, much appreciated and enjoyed by all.

We were given several doctrinal sermons which were gladly received by both young and old. Bro. Myers some way got himself so entwined around the hearts of his hearers, they could hardly give him up when the end of this series came. The church has been strengthened, and two souls have been added to the church by Christian baptism.

On May 28th, to add to our good things, so many of our dear brethren and sisters came to be with us for our love feast. This was much appreciated. How we do love for those of like precious faith to be with us. The Lord reward them.

We do feel too, to commend our dear brethren Glicks of Grand Junction, Colo., who were with us for every service of our meeting with their prayers.

Now with all of these good things we have so richly enjoyed, and our good Annual Meeting at Great Bend, Kans., surely our responsi-

bility is greater than before. Let us take care lest the "wicked one catcheth away that that has been sown in our hearts."

We crave an interest in the prayers of all the faithful, in behalf of the Quinter church and those who should be saved.

"Peace be to the brethren, and love with faith, and from God the Father and the Lord Jesus Christ." "Grace be with all them that love our Lord Jesus Christ in sincerity." (Eph. 6:23-24.)

Sister O. T. Jamison, Cor.

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, held our spring love feast June 14th, an all day meeting. Sunday School at 9 o'clock and preaching at 10 o'clock, and by this time the church was practically filled.

Elder L. B. Flohr taught the Men's Bible class in the morning which we appreciated very much. Bro. Howard Surbey from Ohio, was with us and conducted the opening devotion for general preaching service, reading 37th Psalm, after which Bro. Ray Shank preached the first sermon. His theme was "Walking With God," (Psalm 23.)

Elder L. B. Flohr followed, basing his remarks on Gal. 6:1-10, and after closing in a general way dinner was served in the basement of the church.

At 2 p. m. we opened again for the afternoon service with a spiritual song service, after which Bro. Matthias conducted the opening devotion. Bro. Lebo and Elder Fahnestock preached each a

sermon and all these messages were very uplifting and messages of inspiration.

Elder T. C. Ecker read the 11th chapter of I Cor. L. B. Flohr delivered the examination sermon, followed by Elder Ecker. Elder T. C. Ecker officiated at the communion service and we enjoyed a fine love feast together and were very well pleased and glad to have so many visitors from far and near to gather with us. They are always welcome. We were also very much pleased with the ministerial force present, eleven in number. May God bless them all in their noble calling.

We also wish to announce our series of meetings to begin Sunday morning, August 2nd. Elder T. C. Ecker will be the evangelist. May God bless him in preparing him for these services and pray for these meetings that much good may be the result of the efforts put forth.

We extend a hearty invitation to all who can come and worship with us.

Charles H. Ness, Cor.

MIDWAY DUNKARD CHURCH

The Midway Dunkard Brethren church met in regular council on June 6th, 1936, with our Elder, D. P. Klepinger in charge, who read I Cor. 13, bringing to our minds the power of love, also led in fervent prayer in behalf of the church.

First we had the letter of Bro. Richard Wolf handed in which added one to our number; then three letters were granted to members moving from the congregation.

A committee of two was appointed to meet with the adjoining churches in an effort to establish church lines.

It was decided to have a series of meetings in the near future, leaving the time somewhat to a minister who might be obtained to hold the meeting.

The time for the love feast was set for August 22nd, the meeting to begin at ten o'clock with breakfast next morning. We extend a hearty invitation to all who can enjoy this service with us.

May many prayers be offered up for the little band of members at this place, as several are unable to attend services because of old age and afflictions.

NORTH CANTON, OHIO

We, the Orion Dunkard Brethren church, met in regular quarterly council Saturday, July 4th, at 2 p.m. The meeting was opened by singing, after which Bro. Myers read scripture and lead us in prayer. The meeting was moderated by Bro. Wyatt.

We are happy to receive two members by letter from the Midway, Ind., church: Sister Martha Myers and Bro. Ralph Frantz. The remaining business of the church was conducted in a peacable and Christian manner. The services were closed by singing and prayer.

We expect to have a series of meetings here at this place starting on August 2nd and continuing for two weeks to be conducted by Bro. B. F. Lebo, from Carlisle, Pa. We welcome all the brethren and sisters who can, to come and en-

joy the meeting with us. We ask an interest in your prayers for the success of this meeting and for the saving of souls.

We have decided to hold our fall love feast on Saturday, October 17. The services will begin at 10 a. m., and continue throughout the day. All are given a hearty invitation to attend, especially the ministering brethren.

Clarence Surbey, Cor.

He that walketh with wise men shall be wise.—Prov. 13:20.

ASTORIA, ILL.

We, the Astoria Dunkard Brethren church, are contemplating having a two weeks' meeting to begin on August 2nd, with love feast on August 15th. We extend a hearty invitation to all the brethren and sisters to be with us in these meetings, especially do we desire the presence of our ministering brethren at our love feast.

If you cannot be present at any of these meetings, remember the church at this place at the throne of grace. We ask all that know the worth of prayer, to remember the one whose duty it shall be to break unto the people of this part of God's moral vineyard the bread of eternal life. Elder Peter Lorenz of Peru, Ind., will be the one to conduct these meetings.

May we all pray for Bro. Lorenz, also the entire church of Jesus Christ that many precious souls' might yet be saved.

Eld. A. H. Lind,
Astoria, Ill.

DALLAS CENTER, IA.

In our last issue we had an invitation for those who could come, to be with us over our love feast, which convened the week end following annual conference. We are glad so many took advantage of this privilege.

On Thursday evening four brethren came who were Bro. Fahnestock, Bro. Smith, Bro. Rice and Bro. Ness, all of Pennsylvania and Maryland. These brethren all took part in a service on Thursday evening, but continued on their way home Friday morning.

Others came who were Bro. Leckron, Bro. Koontz, Bro. Lorenz and his daughter of Indiana. Another service was held on Friday evening by Bro. Koontz. These brethren stayed with us over Saturday. We were glad to have them use the liberty in bringing the true word of God to us. During the evening service Bro. Lorenz gave the examination discourse; Bro. Koontz officiated. The scripture was very plainly brought to our view through the brethrens' discourses.

We were expecting them to be with us over Sunday morning, but they left at 4 a.m. Sunday morning.

We met, as we usually do on this occasion, with our Elder Bro. Roscoe Royer delivering the morning message, a message for the "Church of God." As Bro. Royer was well on his message three more strange faces were our visitors, whom we learned were Bro. and Sister Theo. Myers and daughter. Very glad to see them come and still more delighted to know Bro. Myers would deliver the evening message.

We also will mention in regard

to our Bro. Elder John M. Hawbaker who has been confined to his bed for several weeks, is again at home improving nicely. We know the prayers of the righteous are effectual. Bro. Hawbaker has not completed his mission of which God has assigned him. Pray that he may be wholly restored and will stand true, faithful and strong.

The services at this place are all conducted by our Elder Bro. Royer, he also needs our earnest prayers to carry the work along.

We will be glad to have anyone going east or west to stop with us, and a special invitation to the ministering brethren.

May the Lord richly bless us, that we may go hand in hand through the rough paths of life.

C. R. Gehr, Cor.

Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and
nerve

All Thy bidding to fulfill;
Open Thou mine eyes to see
All the work Thou hast for me.

—F. R. Havergal.

ELDORADO, OHIO

The Eldorado congregation met for their regular quarterly council June 13th with Bro. Lawrence Kreider, our Elder, as moderator. He read the first 15 verses of Col. 2. Opening prayer by Bro. James Petry.

Work for the Lord was taken care of in a very pleasing manner.

Bro. Wm. Parker and Adam Miller were appointed to work with the boundary lines between dis-

tricts.

It was decided that we have Saturday and Sunday evening meetings, beginning August 1st for a few weeks, including Bible School and preaching on Sunday morning as usual. Everybody urged to come and are welcome. We are few in number at this place and we ask an interest in all your prayers.

Pearl Troutwine, Cor.

OBITUARIES

DELLA J. SMITH

Fourth daughter of Eli M. and Sarah Ritenhouse, was born January 26, 1876 in Amboy township, Hillsdale county, Michigan, and departed this life at her home near Alvordton, Ohio, July 10, 1936, at the age of 63 years, 5 months and 19 days.

In the year 1895 she was united in marriage with Melvin G. Bricker. To this union two sons were given, one having preceded in infancy, and her husband also preceded in death in the year 1908.

In 1914 she was again united in marriage with Bro. Charles Smith who still survives.

In her 15th year she united with the people of the Dunkard Brethren faith, which faith she always cherished and retained till death's messenger called her to her reward.

Thus she leaves to mourn her departure a kind husband and deacon in the church, one son, one brother, two sister and many other relatives and a large circle of friends.

Funeral services were conducted

at the Walnut Grove church house near Alvordton, Ohio, by the writer, assisted by Eld. A. Miller, from the text Heb. 4:9. Interment in the cemetery nearby.

D. P. Koch.

ELLA GLIME ALBAUGH

Wife of Clayton Albaugh, was born near Kunkle, Ohio, in the year 1902, and departed this life July 14, 1936, at the Wauseon hospital at the age of 34 years, 2 months and 15 days.

Funeral service were conducted at the Beach funeral home in West Unity, Ohio, by the writer.

She leaves to mourn her departure her husband, two little boys, six and twelve years of ago; also her father, one brother and two sisters, other relatives and a large circle of friends.

D. P. Koch.

BARBARA BUDD

Sister Barbara Budd, beloved wife of Amos Budd (minister), was born in Putnam county, Ohio, in 1855. She passed from this life at her home in Hillsdale, Mich., July 13, 1936, at the age of 81 years, 3 months and 7 days.

She was the mother of nine children, all of whom survive except one. She also had 38 grandchildren.

Early in life at the age of 15 years she associated herself with the Dunkard Brethren faith, which faith she strongly advocated and retained till it was said "Come up higher." Her husband is also a

stong advocate of the Bible doctrines.

Funeral services were conducted at the city funeral home conducted by the writer.

She was laid to rest in the beautiful Lake View cemetery.

D. P. Koch.

WILLIAM BAUGHMAN

Son of Henry and Mary Ann Baughman, died at his home on Sunnyslope, near Wenatchee, Wash., on Monday morning, April 20, 1936, aged 82 years, 5 months and 12 days. He was born near North Liberty, Ind., November 8, 1853, and his sudden death was a cause of surprise to the bereaved children, relatives and many friends. He was pioneer of the valley, a deacon and a strong pillar of the church, also a most exemplary father of the home.

December 26, 1886 he was married to Elizabeth, the daughter of Bro. and Sister A. B. Peters, near North Liberty, Ind. To this union eight children were born. In 1894 they moved from Indiana to North Dakota—thence west to California in 1901. Then to Sunnyside, Wash., in 1902. In the spring of 1903 they came to Wenatchee, Wash., where since the family has resided.

He was preceded indeath by his wife in March 1903; a daughter, Anna, 1917; and one son, James, in 1924. He was a member of the Church of The Brethren of Sunnyslope for many years and to better keep his baptismal vows he removed his membership to the newly organized Dunkard Brethren church in 1930 and ever held for the true

doctrine given by our forefathers, through precept, word and the exemplary life which he lived. His only one and great desire was to please the Heavenly Father and have others to do likewise.

The surviving children are: one son, Jesse, Mrs. Rosie Law, Mrs. Mary Sharp, Mrs. Dora Spurgeon; all of near Wenatchee Wash.; Mrs. Lillian Martin of Outlook, Wash., and Mrs. Barbara Huston of Chicago, Ill., also a brother, John, of North Liberty, Ind., who is 90 years old, 20 grandchildren and eight great grandchildren.

Father Baughman's going is a great loss to us, his children, but a glorious victory in Christ for him. The funeral was held at the Sunnyslope Church of The Brethren with Bro. E. W. Pratt officiating and Bro. L. E. Ulrich of the Church of The Brethren assisting.

The home of our childhood was
cheerful and bright,
While father and mother were here
their love like a lamp
Filled our pathway wih light,
They banished each shadow and
care.

But father and mother have gone
from our side
They live now in heaven tonight;
I long to be with them once more
to abide,
I'm homesick for heaven tonight—
for heaven tonight.

Heaven, sweet heaven, the home of
the blest,
The land of the pure, so pure and
divine,
Heaven sweet heaven I shall there
abide,
I'm homesick for heaven tonight.
I read in God's word of a city so

fair,
 Whose builder and maker is God.
 No famine or sorrow will ever come
 there,
 Its streets by immortals are trod.
 They never are sick in that beauti-
 ful land,
 No tears ever there to dim the time
 So now as I think of that blest
 golden strand
 I'm homesick for Heaven tonight—
 for heaven tonight.

Junias Spurgeon,
 R. 2, Wenatchee, Wash.

HENRY ROESCH

Second son of Jacob and Barbara Roesch, was born July 8, 1863, and died at his home near West Unity, Ohio, July 22, 1936, at the age of 73 years, 3 months and 24 days.

In 1886 he was united in marriage with Catherine Himfly, and to this union four children were given, two sons and two daughters, all of whom survive.

Later in life, he with his wife, associated themselves with the people of the Dunkard faith which faith he cherished and strongly advocated till he was called to his reward. He was also called to serve the church as a deacon which he did well.

He leaves to mourn his departure a faithful and loving wife, four children and 10 grandchildren, other relatives and a large circle of friends.

Funeral services were conducted at the Pleasant Ridge church by the writer, assisted by Elder A. Miller.

He giveth his beloved sleep,

A calm and dreamless rest;
 A rest unbroken, solemn, deep,
 Where sin can ne'er molest.
 Life's trials o'er, no moe shall come
 The darkness of its fears;
 A glorious rest on entrance borne
 Where there are no more teas.

All praise to Him who knoweth best,
 Who doeth all things well.
 Who loveth all who giveth rest,
 Whose praises all tongues should
 tell.

D. P. Koch.

OVERSEERS**John Sleppy**

Any enterprise that is of any importance requires an overseer, and the same is true with the church of Christ. While He was here He was the overseer, but the night in which He was betrayed He turned the kingdom or church over to His eleven apostles or Elders. See (I Peter 2:1) "Who am also an elder." (II John 1:1) "The elder unto the elect lady." (III John 1:1) "The elder unto the well beloved gains."

Peter and John were in that upper room in Jerusalem when Jesus said, "Ye are they which have continued with Me (true and faithful) in My temptations

and I appoint unto you a kingdom as My Father hath appointed unto Me (the church) that ye may eat and drink at My table (that is plain) in My kingdom (church), sit on thrones."

Dear brethren and sisters, I will say right here, when you are seated at the Lord's table you occupy a higher and a nobler position than the president of the United States. "In My kingdom and sit on thrones, judging the twelve tribes of Israel." We cannot judge them in the kingdom above, in heaven.

See Luke 22:28-30. "Fear not little flock for it is your Father's good pleasure to give you the kingdom." Of necessity this little flock must have overseers. The apostle Paul tells the little flock how to proceed in order to have an overseer. (Acts 14:23) "And when they had ordained them elders (not pastors) in every church."

(Titus 1:5) Here Paul gives a command to Titus, "For this cause left I thee in Crete, that thou shouldest set in order (this local church an overseer) the things that are wanting, and ordain elders in every

city as I had appointed thee."

(Acts 20:27-28) "For I have not shunned to declare unto you all the counsel of God, take heed therefore unto yourselves (watch self) and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood."

(I Tim. 5:17) "Let the elders that rule well be counted worthy of double honor (the modern chrches have reversed Paul's declaration to the churches, hiring pastors instead of elders.

I can find no place where the churches are commanded to ordain pastors and delegate to have power over an elder. (II Pet. 2:10) But chiefly them that walk after the flesh (latest styles of the world standing in the holy place) in the lusts of uncleanness and despise government, presumptuous are they, self-willed, they are not afraid to rebuke an elder because they are from college.

Paul said to Timothy, rebuke not an elder, but obey them that have the rule over you and submit your-

selves for they watch (not for the money) for your souls as they that must give account that they may do it with joy. We read in Acts 15:6 and the apostles and elders came together for to consider of this matter (not a word said that a pastor was there, if he was he was in the back-ground).

Dear Elders of the Dunkard church my prayers shall ascend for you at a throne of grace, be strong in the faith, see that all the commandments are obeyed, is my prayer. Amen.

Ludlow Falls, Ohio.

ENCOURAGEMENT TO THE AGED

Olive Deardorff

Here are a few expressions I have heard young people make in favor of older ones:

"I like to hear an old man preach, he really knows from experience."

"I wish they would have an old man hold our revival, they preach harder."

"An old man generally seems more interested in young people."

"I just love old people when they are kind."

"I love to go to grandma's and see her smile when she sees me coming."

"That is such a sweet old lady."

"I just love to be with old folks."

Greentown, Ind.

THE STAGES OF LIFE

Childhood

What is more pure than a small child?
It knows no sin, hence reconciled;
If men were pure, and clean as they,
They'd have no sin, no debt to pay.

Adult

But when we reach a certain age,
We owe to God our heritage;
We then put off our childish ways,
And send to God our songs of praise.

Sinners

When we discern the right and wrong,
We're old enough to change our song;
When one knows good and does it not,
To him 'tis sin—our Bible taught.

Repentance

If we are sorry for our sin,
We can repent, and new begin;

The Lord is gracious to forgive,

If we will come to Him and live.

Selected, E. J. Reece.

ADULT SUNDAY SCHOOL LESSONS

July 5—Luke 13:1-21.

July 12—Luke 13:22-35.

July 19—Luke 14:1-14.

July 26—Luke 14:15-35.

Aug. 2—Luke 15:1-10.

Aug. 9—Luke 15:11-32.

Aug. 16—Luke 16:1-18.

Aug. 23—Luke 16:19-31.

Aug. 30—Luke 17:1-19.

Sept. 6—Luke 17:20-37.

Sept. 13—Luke 18:1-30.

Sept. 20—Luke 19:31-43.

Sept. 27—Luke 19:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

July 5—Jesus in White Raiment.
Matt. 17:1-9.

July 12—The Little Child. Matt.
18:10-14.

July 26—Ten Lepers Healed. Luke
17:11-19.

Aug. 2—The Good Samaritan. Luke
10:25-37.

Aug. 9—Jesus in the Home of Mary
and Martha. Luke 10:

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Aug. 16—Calling Lazarus From the
Grave. John 11:1-44.

Aug. 23—The Prodigal Son. Luke
15:11-32.

Aug. 30—The Rich Man and
Lazarus. Luke 16:14-31.

Sept. 6—Jesus Blesses Children.
Mark 10:13-16.

Sept. 13—A Rich Young Man. Matt.
19:16-26.

Sept. 20—Zacchaeus on a Tree.
Luke 19:2-10.

Sept. 27—Review: Things Jesus Did
and Said.

BIBLE MONITOR

Dickey H R

July 36

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TRY THE SPIRITS

It is apparent that we need to exercise care as to what powers we yield our lives in obedience. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) The life that we live is the result of the influence that the good and bad spirits have upon our being and we are largely responsible as to which spirit shall control our lives. If we follow the promptings of the spirit that is evil we become servants of the evil one and our life will be one of sin but if we yield to the Spirit of God we are his servants and our lives will be directed in the way of truth and righteousness.

The choice is left to each one of us, and great responsibility goes with it. In fact it is a matter of life or death, of eternal joy or everlasting destruction.

This matter of choosing is continually before us. Day by day in the activities and transactions of life we must decide which spirit shall have sway in our lives. The good spirit would have us live soberly, righteously and godly before our fellowmen and deal in justice, truth and honesty with them; while the evil spirit would have us to sow to the flesh in lustful intoxication, and in our dealings be dishonest, untruthful and unfair. We need especially to exercise care in deciding these matters because of the deceptions of the evil one.

Satan has been a deceiver and a liar from the beginning and often ap-

proaches us in a way and with arguments that seem plausible. His varied methods of approach call for our continual vigilance. He may use a neighbor, friend, relative or companion as a means of enticing and ensnaring us, and often if we are not considerate of our actions we may yield to him unaware. The scripture warns us regarding this in various places.

One of the warnings is found in I John 4:1-3. "Beloved, believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

In this passage the instruction is to "try" the spirits. The method of determining which is the spirit of God is also given; every spirit that confesseth that

"Jesus Christ is come in the flesh" is of God. The gospel bears testimony that Jesus did come in the flesh, so the spirit that leads in harmony with the gospel teachings is the correct spirit to yield our lives to in order to have life and have it more abundantly.

It is evident that many false prophets are in the world today because of the many false teachings that are being broadcast. For this reason we should take heed to this warning and "try" the spirits. "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." (II Cor. 11:4) "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (V. 13-15.) According to this passage

Satan has ministers who are posing as ministers of the gospel. This no doubt accounts for the false teachings that are going out from the pulpits in churches in our day. This being true, we should give serious consideration to the kind of doctrine that we hear lest we should yield our lives to the evil one and suffer the penalty of sin. May we try the spirits then and compare the promptings with the everlasting word of God so that we be not deceived.

THE DOCTRINE OF THE RESURRECTION

—
J. H. Beer
—

(I Cor. 15:1-4) "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scripture; and that He was buried, and that He arose

again the third day according to the scriptures."

The fact of the resurrection of Jesus Christ from the grave, is as well attested historically as any other event of the past. The doctrine of the resurrection from the dead, based upon the fact of the resurrection of Jesus Christ, has been the source and hope, and comfort to the human race beyond any other distinctive truth of Christianity.

In the Old Testament it was predicted of the Messiah that was to come, as we learn from Acts 2:30-31.

When David, knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on His throne; he, seeing this before, spake of the resurrection of Christ that his soul was not left in hell, (Hades) neither did his flesh see corruption. The apostles add their own testimony, (V. 32) "This Jesus hath God raised up, whereof we all are witnesses." He was seen of Peter, then of the twelve, after that he was seen of about five hundred brethren at once (I Cor. 15:5-6.)

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L. B. Ftohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

This truth is basal rock upon which the temple of God is built. He arose again the third day according to the scriptures, if there be no resurrection of the dead, then is Christ not risen, then is our preaching in vain also, and your faith is vain. The doctrine of the resurrection is purely one of revelation, and utterly beyond the power of the natural man to conceive or comprehend. What is meant by the resurrection of the body? This truth seemed incredible to the Athenians when Paul declared it in his sermon on Mars hill, (Acts 17:18) and

also the Roman Governor Felix, (Acts 24:21). "Except it be for this voice, that I cried standing among them touching the resurrection of the dead, I am called in question by you this day."

This doctrine is equally denied by the unbelievers of our own day though many who profess the name of Christ accept His resurrection as an historical fact, yet in their heart they deny it, and no sensible influence from it is felt or seen in their lives. That this body will be a personal one is evident from the example of our Lord, and the assertion of the Holy Spirit that we shall be like Him. (Phil 3:21) "Who shall change our vile body, that it may be fashioned like unto His own glorious body, according to the working whereby He is able to subdue all things unto Himself."

The description of our Lord's body of glory, reveals personality, when our Lord arose from the dead He invited the disciples who doubted to verify His real presence by actual touch. Thus the body of glory, will be adopted to the celestial environments. The resur-

rection of the dead will be universal, our Lord teaches in John 5:28. That all that are in the graves shall hear His voice. (V. 29) And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Denton, Md.

THE TWINS AND THEIR POSTERITY

Ida M. Helm

Chapter II

After the death of Isaac, we read in Gen. 36:6-8, "And Esau took his wives and his sons and his daughters and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother, Jacob. For their riches were more than that they might dwell together; and the land where they were strangers could not bear them because of their cattle. Thus dwelt Esau in Mt. Seir; Esau is Edom."

Mount Seir was divinely assigned as Esau's possession. (Deut. 2:5.) There was a branch of Esau's descendants that had affiliated with the Amalekites, they were to be destroyed by Israel. But the people of Edom were not to be injured either in their person or property. Israel in their wilderness wanderings was merely to pass through or along this border, and to buy meat and water of them for money.

The evidence is ample, that Isaac's prediction of the fertility of Esau's dwelling place was verified. "Fields, vineyards and wells," accompaniments of oriental wealth are ascribed to Esau. Virgil attributes to Idumea the production of the triumphal palms.

In the 36th chapter of Genesis we read, "These are the generations of Esau, the father of the Edomites in Mount Seir . . . These were dukes of the sons of Esau . . . and these are the kings of the sons of Esau that reigned in the land of Edom, before their reigned any king over the children of Israel." Then there follows a long line of dukes and kings who reigned in the

land of their possession.

In Gen. 37 we read, "Jacob dwelt in the land wherein his father was a stranger." After spending twenty years in Haran Jacob returned with his wives and children and the numerous flocks he had gotten in Haran to the old home at Beersheba. At Mahanaim again after twenty years the angels of God met him, sent by God to renew his assurance by another heavenly visitation of his continual watchful care over him. It was a call to Jacob to live close to God. From this place Jacob sent messengers and he sent valuable presents to Esau informing him briefly of his prosperity and his return, hoping thus to find grace in his sight. Esau waved all the presents aside that Jacob had sent, and the messenger returned with the alarming assurance that Esau was coming and 400 men with him. Jacob's conduct under this trying time was admirable. Besides the faithful use of appropriate means for averting the threatening danger he went to God in earnest prayer, without whose help these means would be powerless. How it grieves God when

we fail to come to him in prayer when temptation and trials come to us.

God gave Jacob the victory and when Esau arrived he fell on Jacob's neck and wept. Let us see what changed this hatred into a feeling of brotherly love? During the night Jacob had again sought God in prayer for His blessing on the means he had set in motion. Behold! "There wrestled a man with him."

This mysterious person was an angel of God, likely the angel of the covenant who appeared in visible form, come to cheer and prepare Jacob for the dreaded events of the morrow. Here Jacob received the final lesson that humbled him and brake his self will and convinced him that he could not snatch the blessing from God's hand but must receive it as a free gift. Jacob appears to have been aware of the character of his antagonist and he believed his power far superior to human could do him good.

Determined not to let the golden opportunity slip, Jacob wrestled on till he received the blessing in God's way. Jacob received a scar, the man "touched the

hollow of his thigh," and the Bible says, Jacob's thigh was out of joint as he wrestled with him. Ever after that when Jacob walked he limped.

Here Jacob's name was changed. He is no longer Jacob, the supplanter, the deceiver, the crafty one, that referred to the dis-honorable part of his life's history. Hereafter he is to be called Israel. Prince, Preserver with God, this belongs to his now new eminently devout nature. His lameness is to remind him of this mysterious scene and God's almighty power, and that it was in gracious condescension of God that Jacob was given the victory and gained the blessing in God's way.

In the struggle with sin and Satan today God's children received scars. Paul did, he says, "I bear in my body the marks of the Lord Jesus." In the spiritual victories of God's children there is always something to humble them.

After the greetings were over Esau went back to his home in Mount Seir and Jacob continued on his way toward the old home. But before he reached there his

beloved wife Rachel died, then his grief was enhanced by the loss of Joseph, the son of Rachel. By and by they are distressed by famine and his sons go down to Egypt to buy food and return leaving Simeon in the strange land. In his despair and sorrow Jacob cries, "All these things are against me."

Then the glad news reached his ears that Joseph is alive and master of Egypt and that he is providing bread for both man and beast for the whole kingdom. Jacob had chosen to be a blessing to the world, now with a glad heart he went to his beloved son, who was a blessing to the whole world. So Jacob ended his days in peace. When Jacob died Joseph had his body embalmed and his sons carried him to the land of Canaan and buried him in the field of Machpelah, that Abraham had bought to serve as a family tomb.

The cave is still there and there Jacob's body rests today, and here it will rest till the resurrection morn when Abraham and Sarah, Isaac and Rebecca, Jacob and Leah shall come forth from the cave to meet their

Lord.

Petra has been called "The City of Mystery," "The Rose-Red City half as old as time," "The Rainbow City," and other names suggested by its solitary beauty. Here Esau, who had despised his birthright, lived in the most beautiful city in the world, his family reigned as dukes and kings.

According to Joshua 24:4 God gave him Mount Seir to possess it. In the overruling providence of God the vast increase of his earthly possessions was the occasion of his leaving Canaan and making way for the return of Jacob who was to be the sole possessor of Canaan, the promised land.

The Edomites were famous for their secular wisdom but no allusion to their religion is ever made in the Old Testament. Esau figures in Hebrew tradition as a profane person, destitute of spiritual instincts.

Jeremiah 49:7 says, "Concerning Edom, thus saith the Lord of hosts, is wisdom no more in Teman?" It was once the center of learning. The Edomites took their stand against Israel when Jerusalem was destroyed by Nebuchadnezzar and the

touching lamentation contained in the 138 Psalm alludes to their conduct. They said, "Rase it, rase it, even to the foundation."

The Edmonites were brethren of the Israelites, God's chosen people. The prophets foretold the destruction of Edom. God who assigns the territories of nations had allotted Edom to the wild, uncanny creatures of the desert forever because of their hatred of their brethren, the Israelites, and their mistreatment of them.

Malachi 1:3, Isaiah 66:1-3 says, "who is this that cometh from Edom, with dyed garments from Bazrah (the ancient name for Petra, the capital of Edom). This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore are thou red in thine apparel and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me; for I will tread them in mine anger, and trample them in my fury." He answers the prophet that he is the Divine

Deliverer, His raiment is red because he is returning from vengeance upon the enemies of His people. The divine vengeance falls upon the nations in general but upon Edom in particular.

Listen to Obediah in the 9th chapter, "And thy mighty men, OTeman, shall be dismayed, to the end that everyone of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob. Shame shall cover thee, and thou shalt be cut off forever."

People who have made Edom a study tell us that the prophecies against Edom, that were supposed until a recent period to relate to the wicked in general, and the destruction and desolation denounced were regarded only as figures of the overthrow of all God's enemies. But late discoveries enable us to decipher literally many of those mysterious threatenings, by showing with what fearful completeness they have been visited upon a nation that more than any other deserve to be designated as haters of their brethren. Edom.

When the new king that

knew not Joseph enslaved the children of Israel, the descendants of Esau were living in Mt. Seir in pleasure and luxury and sin. Dwelling in their rocky pastures with its fortresses, its mammoth caverns and secret caves filled with treasures and its splendid war equipment fancied they could not be dislodged. But the word of God had gone forth, "For I have sworn by Myself, saith the Lord, that Bazrak shall become a desolation, a reproach, a waste, and a curse and all the cities thereof perpetual wastes."

Travelers who know the scriptures have been deeply impressed with the word of God concerning Edom. One of them says, who that saw Idamea in her glory, could believe that she would one day be abandoned to the wild beasts and robbers? Yet this is the fact.

While the descendants of Esau were enjoying the fatness of the earth, and the dew of heaven from above the descendants of Jacob were groaning under their burdens and the task-master's lash, and they were making brick without straw. Remember when Esau re-

jected the great covenant of God with his grandfather Abraham, Jacob reached out after it, he chose that the untold blessing to the world should come through his line. God saw and heard it all. Now listen to God speaking, "I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty . . . and I have also established my covenant with them, to give them the land of Canaan . . . And I have also heard the groaning of the children of Israel . . . and I have remembered my covenant." Exodus 6:3-5. God visited his judgments on all the gods of Egypt and faithful to His word He redeemed Israel out of the house of bondage and from under the burden of the Egyptians and took them to Him for a people.

But Israel was not always faithful, they were a stiff-necked people. Within a space of little more than thirty days from the time of the wonderful, magnificent display of God's presence on Sinai, and they had every reason to believe that the ground whereon they were encamped was holy ground, they appear to have entirely

forgotten the impressive scene they witnessed and said to Aaron, "Up make us gods to go before us."

Punishment was inflicted on the people because of their sin, then God having been reconciled to repentant Israel through the earnest intercession of Moses, the broken covenant was restored and they continued on their way and God led Israel into the promised land.

But Israel was an ungrateful people and as time passed they came to trust in graven images, and God sent them to reap the thorns of their own sowing. Listen! "Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord, He against whom we have sinned? For they would not walk in his ways, neither were they obedient unto His laws. (Isaiah 42:24.) God subjected Israel to the privations, indignities and miseries of a captivity of seventy years among a heathen people and thus cured them forever of the sin of idolatry.

The Herods were Idumeans, they first obtained the government of Judea from Julius Caesar by means of

their wealth and influence and finanly with the help of the Romans they took Jerusalem B. C. 37, and completely established their authority throughout their dominions. One sad, dark night, darker than Egyptian darkness, the darkest this world has ever known, Jesus came to Gethsemane. He prayed and agonized till His sweat became as great drops of blood. His agony was caused by your sin and mine.

He was roughly taken by hardened soldiers and led away and taken before Herod Antipas. This was the Herod that married a daughter of Aretas, the king of Edom, (Arabia Petraea). Afterward he divorced her and married Herodius, his half-brother Philip's wife. The divorced wife fled to her father in Edom and Aretas indignant at the insult offered his daughter invaded the territory of Antipas and defeated him with great loss.

Antipas sat on his jeweled throne arrayed in royal robes. He had everything he desired for human life was nothing to him. Woe to anyone that stood between him and the thing he

wanted, that person was doomed as he was in his father's day.

Jesus was led bound before Antipas the usurper of David's throne, and the king from the line of Esau and the king from the line of Jacob faced each other. The king from the line of Esau, the man that chose the hot supper and let the great covenant of God with grandfather, Abraham, go into the discard, was moved by the same selfish motive, "Will it profit me?" as actuated his ancestor Esau. The king from the line of Jacob was inspired with the same noble impulse to be a blessing to the whole world.

Jesus submitted to the authority of the usurper on his own throne. With one word he could have called legions of angels to his side and driven the usurper from the throne and He could easily have placed Himself on the throne, but no, He did not want the throne at that time, not till the time when His people can share it with Him.

Now He was on the way to the cross, He came to Jerusalem to be crucified. Herod sent Him away to Pilate that His crucifixion

might be made legal. So Jesus went to the cross to suffer and die, to bear the punishment that my sin and yours required. He died in our place. He was nailed to the cross and the king from the line of Esau went on with his revelry and selfishness, gloating over the thought that Jesus was crucified. But soon after this the hand of God was laid on Herod and he was banished to Lyons and died miserably in exile. But Jesus the King from the line of Jacob came forth from the grave to reign as King of kings and Lord of lords forever.

When Jesus was crucified Mt. Seir was still beautiful and prosperous, but although centuries had passed since the prophecies of desolation against it were given all have been fulfilled.

Hear Moses' words, "God is not a man, that He should lie; neither the Son of Man that He should repent: hath He not said, and shall He not do it? Or hath He spoken and shall He not make it good?" (Num. 23:19.)

When Titus took Jerusalem the Idumeans sided with the Romans and made

negotiations to give up the city. From this time onward, the Idumeans, as a people, vanished from the pages of history.

Travelers tell us that so absolutely forsaken, so utterly desolate have some parts of it been for more than a thousand years that no section of the globe, excepting the interior of Africa, has been less known.

Ezekiel 32:29 describes the fate of Edom, "There is Edom, her kings and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit."

Mr. Bank traveled in Edom and he says, sitting upon the steps of the theatre of Petra, which commands the view of a large portion of that city of tombs, he thought, "where are ye, inhabitants of this desolate city? Where are ye now? Even the very tombs whose open doors are stretching away in long ranges, before the eyes of the wandering traveler, cannot reveal the mystery of your doom; your dry bones are all gone; the robber has invaded your graves, and

your very ashes have been swept away to make room for the wandering Arab of the desert."

Petra, lost for so many centuries, has been found and is now a station of the airways from Egypt to Bagdad, and is stocked with provisions.

Palestine is the most prosperous land in the world today and the Jews are flocking back to the land that was given to Israel for a possession.

Each one of us today must choose whether we will take the bean supper of sensual enjoyment or accept the ransom from sin offered by Christ. "For what will it profit a man, if he shall gain the whole world, and lose his own soul?"

R. 2, Ashland, Ohio.

SATAN IN DISGUISE

J. A. Leckron

"Beware of false prophets." (Matt. 7:15.) Never before, in all the history of the world has Satan, "the god of this age," been so active as now. He continues to go about, some-

times as "an angel of light," (II Cor. 11:14), sometimes as "a roaring lion," (I Pet. 5:8) "seeking whom he may devour."

Never before has his attacks been so subtle, severe, or persistent as at the present time. There are numerous false systems of religion being operated successfully by this "prince of power of the air," (Eph. 2:2) and the many predictions concerning "the last days" have long since been fulfilled. As followers of Jesus Christ, what should be our attitude toward these things?

Occasionally a well-meaning friend advises us to "keep silent" regarding these present day delusions. "You cannot change these things by speaking of them," we are told. We do not expect our testimony is, or will be heeded by the masses of professing Christians. We are fully prepared to see it rejected. It will not change existing conditions. Nothing can or will bring about a change in the terrible drift of our times. Shall we be silent then? Prophecy is not silent about these things.

The Spirit of God made a full declaration of what

shall be in the last days. He warns in view of these days and urges to faithfulness and separation from the world and the evil thereof. This surely authorizes the servant of the Lord to follow the same path, and speak of the predicted "falling away" which is upon us, and to show the danger of the "perilous times" and the necessity of being faithful, in all things, to the Lord and His Word. Among the many false systems of religion are four, especially, which we firmly believe to be most destructive to the precious Gospel of our Lord and Savior Jesus Christ.

One of these systems is known by the name of Christian Science, which has been more appropriately denominated or classed as "mental assassination." The next is that of Spiritualism, which is the work of the Devil through his false prophets, and then comes Mormonism which send their Elders in groups of two, around to your houses, and give out their tracts, etc., and try to deceive the very elect, and the last, and most deceiving, is the one called Russellism. As soon as they are aware you are

on to their work, they change their tactics, by changing the name under which they work. The following are a few of them, "The Watch Tower and Tract Society" of Brooklyn, N. Y. "Zions Watch Tower" of Pittsburgh, Pa. "Millennia Dawnism," "Peoples Pulpit of Brooklyn," "Brooklyn Tabernacle," "International Bible Students Association," "Associated Bible Students," and no doubt, as time goes on, many other unsuspecting names will be assumed by this Christ-rejecting, soul-destroying system of religion.

The following brief summary of the chief errors embodied in Russellism will give some idea as to the destructive teachings of this man Russell. (1) Jesus, in His pre-human existance was a spiritual being, higher than the angels, but a creature. (See Russell's "Studies in the Scripture," Vol. 1. pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to His incarnation and during His earthly life, was only a creature, higher in the scale of being than other creatures, but not God.

Over against this fundamental error, one that does the Lord Jesus infinite dis-honor and robs us of an Almighty Savior, we place the inspired word of scripture, (John 1:1), "In the beginning was the Word, and the Word was with God, and the Word was God." He was already in existence before the creation of the universe; therefore prior to all beginning, in a timeless age which transcends time, in eternity, Christ was.

(2) In the incarnation our Lord had but one nature, not two natures, as Christians have always held. (Series 1, pp. 179, 180, 184.) The vital doctrine of the incarnation of the Son of God, the second person of the Trinity is denied, and Christ is degraded to the level of Adam before his sin and fall. In short the book affirms that there was no incarnation whatever. (See John 1:14; 16:28; I John 1:1-3; I Tim. 3:16; I John 4:1-3).

(3) The atonement of Jesus Christ was of a mere man. (Study IX) Millennial Dawnism reiterates to weariness that Christ during His sojourn on earth was only and solely a

human being. Even the spirit nature He had before coming into the world was changed into a man and so ceased to be. His death therefor (according to Russellism) was a creatures death; His sacrifice only human; His atonement a mere mans. What a wretched caricature of Christ's person and work! What an inadequate and puerile conception it denotes of Divine justice and law, and of mans guilt and ruin by sin!

(4) The body of Jesus was not raised up from death. (Series 2, pp. 125, 130). To explain the disappearance of the body which was crucified the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. We know nothing about what became of it, except that it did not decay or corrupt, whether it was dissolved into gases or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor

is such knowledge necessary." (PP. 129, 130.)

In Series 1, page 231 we read: "Jesus, therefore, at and after His resurrection, was a spirit, a spirit being, and no longer a human being in any sense." Wicked and disasterous as are the teachings of Russellism noted above, this is immeasurably worse—if that be possible. Here the climax in audacity and falsehood is reached. For the basal, the vital truth on which Christianity rests, viz, the absolute certainty of Christ's literal and bodily resurrection, is denied, is utterly perverted in the face of the testimony of the four Gospels, all of the Epistles, and of the Revelation, and of the glorified Son of God Himself.

If Christ be not risen from the dead, then Christianity is wiped out as a supernatural system, and Christians are of all men the most pitiable, the most fearfully deceived. The Savior's own words to His affrighted disciples appear to be designed to forstall such a silly and absurd idea: "Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands

and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." (Luke 24:36-40.)

(5) After His resurrection Jesus became divine. (Series 1. PP. 178, 179; Series II, PP. 107, 108, 131, 155.) The teaching is, that as a reward for His perfect obedience, Jesus was exalted after His death to the highest nature, the divine. For this Christ-dishonoring doctrine there is not a shred of scripture. The Lord Jesus did not and could not become divine at His exaltation, for He was divine from eternity.

(6) The second advent of the Lord Jesus Christ took place in October 1874. (Series II, PP. 187, 199, 234-245.) This startling announcement is reached by a process of chronological and mathematical reasoning founded partly on the Hebrew Jubilee years. Of the results of his calculations Mr. Russell entertains no misgiving. He is persuaded (or affirms that he is) the Lord actually came to our earth in the fall of 1874 and is now present here. (Vol. 2, P. 240) Accordingly, the glorified Son

of God has already been in the world personally and literally for 62 years.

(7) The final consummation of the age will take place in October, 1914, said Mr. Russell. (Vol. 2, P. 234, Vol. 3, P. 153.) Now the year 1914 has come and gone, and these definite predictions have not been fulfilled; they have completely failed and proved utterly false. The kingdoms of this world have not come to an end; all the members of the body of Christ have not been glorified: Russell is proved to be a false prophet. Doubtless there will be some blinded dupes who will still hold to him, just as has been the case with every other religious imposter and false prophet and fraud throughout the centuries, even when they were totally discredited by the failure of their predictions. But all real lovers of the truth and all well balanced men and women will wash their hands of Russell and his predictions and his societies forever.

Above all, my dear reader, remember the solemn injunction of our Lord Jesus Christ to "Beware of false prophets."

(Matt. 7:15.) "Behold I have told you before." (Matt. 24:25.)

Greentown, Ind.

THE WORLDLY CHURCH

J. D. Brown

"Take heed that no man deceive you, for many shall come in My name, saying I am Christ; and shall deceive many." (Matt. 24:4-5.)

We find in later days, false teachers will declare, Lo here is Christ and there is Christ. Be not deceived, allowing yourselves to be tossed about by every wind of doctrine. We have a right to know which is the right church, by searching the gospel as we are commanded, Paul told Timothy to study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of God.

If we acquaint ourselves with the word of God, we will be prepared to weigh them in the gospel balances, or measure them by the rule of God. By their fruits ye shall know them.

(I John 2:15-17.) "Love not the world, neither the

things that are in the world, if any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life is not of the father, but is of the world, and the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

A great contrast between these that follow after the fashions of the world, and indulge in all the things of the world, their religion passeth away with all the lusts of the flesh, but those that do the will of God abide forever. They not only abide with the Lord in this life, but they will abide with Him in the life to come.

(John 15:19) "Ye are not of the world," speaking to His disciples, "I have chosen you out of the world, therefore the world hateth you." This scripture settles the question for ever. It is too plain to be misunderstood, those that lust after the flesh, and satisfy the lust of the eye, and the pride of life are not the church of Christ. Because He said I have chosen you out of the world. If they are a chosen

people they are a separate people from the world. Therefore the world hateth you. Is it reasonable that the world would join the church of Jesus Christ, when Christ says the world hates the church?

(Jas. 4:4) "The friendship of the world is enmity with God. Whosoever therefore will be a friend to the world is the enemy of God." I truly believe the most conservative man in the worldly church is a friend to the most worldly man in the church, because he recognizes him as his brother, he communes with him, which proves beyond a doubt that they are friends. And if so, he is no better than the worldly brother, because James says he is the enemy of God.

Again they have no excuse, they take their choice, they choose between the loyal and the disloyal, they prefer going with the worldly church, which again proves they are a friend to the world.

Again the gospel teaches, two can not walk together except they agree. From this scripture, we infer that the most conservative brother must agree with the

worldly church.

(Matt. 15:14) "Let them alone. They be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." Matthew warns us there will be blind leaders, and if we follow them we with them shall fall into the ditch, or condemnation.

(Jas. 1:27) "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." I ask in the name of good reasoning, has the worldly church a pure and undefiled religion? If not, can they be the church of Christ?

(John 15) "Ye are my friends, if ye do whatsoever I command you." It requires strict obedience to the word of God, to be a friend of God.

(II Cor. 6:14-18) Paul here teaches that the church and the unbelieving world can not fellowship or commune together any more than light and darkness. The church represents the light, Ye are the light of the world, ye are the temple of the living God, as God hath said, I will dwell in them,

and will walk in them, and I will be their God. And they shall be My people, wherefore come out from among them and touch not the unclean thing, and on those conditions he agrees to be our Father and we shall be his children.

(Rom. 16:18) Come out from among them, because they serve not our Lord Jesus Christ, but by good words and fair speech, they deceive the hearts of the simple. Be not deceived, they will deceive the very elect if possible.

(Rom. 16:17) "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

The word avoid means shun them, withdraw from them, or escape or flee from them, (Webster). But in place of shunning them, or withdrawing from them, escaping or fleeing from them, they fellowship and commune with them, showing they are the friends of the world. By their fruits ye shall know them.

(I Thess. 3:6, 14) "Ye withdraw from every brother that walketh disorderly, and not after the

traditions which he received of us." Paul in II Tim. 3 says, from such turn away. We see from the foregoing scripture that the most conservative member of the worldly church has a work to do, they must withdraw, or come out from the worldly church, before Jesus Christ will recognize them as a child of God.

(Heb. 6:4-7) For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the holy ghost, and have tasted the good word of God, and powers of the world to come. If they shall fall away, to renew them again unto repentance seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

I believe the worldly churches were once enlightened, and tasted of the heavenly gift, and were partakers of the Holy Ghost, and tasted the good word of God, and if so, Paul offers them as a church no hope.

(Titis 1:11) Paul says their mouths must be stopped, but this is just the kind of preaching the worldly church wants, hence they

are allowed to speak.

(John 16:13) The Holy Ghost guides men into all truth, which is the word of God. When men are guided by the Holy Ghost into all truth they will withdraw from all the ungodliness of the kingdom of this world.

(John 17:16) "They are not of the world, even as I am not of the world." According to this, Christ will not recognize a worldly church.

(Rom. 12:2) And be not fashioned according to this world. The humble follower of Christ dare not form, shape, or fashion himself after the foolish and vain customs, styles and forms of the worldly. But be ye transformed, changed from the foolish styles of the world, to modest apparel, which becometh those professing godliness, by the renewing of your mind. A renewed mind is a changed mind, which is affected by the influence of the Holy Ghost and the word of God.

When we have a change of apparel and a changed mind, then we are a new creature in Christ Jesus, then we can present our bodies in an acceptable manner to God, then is when

we can be read and known of all men.

(Rom. 12:1) But the worldly churches present their bodies in all the styles and fashions of the world, they present their minds, I truly believe the same way, in sympathy with the world, which is carnal. The carnal mind is enmity against God, not subject to the law of God neither indeed can be. We must forsake all the pleasures of this world, forsake even our best friends, for Christ's sake.

(Luke 14:26) "If any man come to Me, and hate not his father and his mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

(Matt. 10:37) "He that loveth father or mother more than Me is not worthy of Me and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me is not worthy of Me."

(Matt. 19:29) "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake

shall receive an hundred-fold, and shall inherit everlasting life.

Poplar, Mont.

* * * * * NEWS ITEMS * * * * *

NOTICE

The Ridge, W. Va., congregation wishes to announce that Elder J. L. Myers from Loganville, Pa., will begin a series of meetings Setember 12th, closing with a love feast Saturday 26th.

A hearty invitation is extended to all who can to come and enjoy these services with us.

Grace M. O'Brien,
Antioch, W. Va.

NEWBERG, ORE.

The Newberg congregation met in regular quarterly council July 4th at 2 p. m. Elder E. L. Withers of Pendleton, Ore., opened the meeting by reading Phil. 4, and prayer. Elder M. S. Peters then took charge.

Two letters were read. Visiting brethren gave their report. We decided to send \$5.00 of our Sunday School money to the Publication Board, also to have the roof of our church house fixed before the winter rains come, and to do some work on the inside of the church.

A wonderful spirit prevailed and all the business was disposed of in a Christian manner.

The same evening at 7:30 we met to hold our love feast. We had a good attendance. We were pleased to have several of the dear brethren and sisters from Wenatchee, Wash., with us at our feast. Among them was Brother D. E. Steele, who gave us the examination sermon. Elder J. W. Steele officiated at the love feast.

Elder E. L. Withers preached Sunday at 11 a. m. Dinner was served in the basement. After dinner the church decided to hold election for a minister which resulted in the calling of Bro. Galen B. Harlacher to that office.

At 3:00 p. m. Bro. D. E. Steele gave us a gospel sermon; at 8:00 p. m. Elder J. W. Steele gave us another sermon. Words fail to express our thanks to all of the ministering brethren for their help to us during these meetings, and we feel encouraged and built up in spirit at this time.

We also reinstated Bro. and Sister Elias Spurgeon to the deacon's office Sunday afternoon.

We are rejoicing that we are soon to have Elder E. L. Withers and wife with us, as they are coming to Newberg to live. Just now I recall the Master telling some of the disciples what they should rejoice for, and I am sure we all rejoice to know as the Master said, "that our names are written in heaven."

We decided to start a Christian workers meeting, which will be held each Sunday evening before preaching services. Bro. P. E. Harlacher is the leader.

Pray for us that we may be about our Father's business trying to build up the church of Christ and win souls for the kingdom and that

much good may be accomplished in His name, is our prayer.

Sister Ida E. Peters,
Route 2, Box 148, Newberg, Ore.

WALNUT GROVE, MD.

Walnnut Grove, Md., will hold their lovefeast the fourth Sunday in October (25th), this being a set time. All day service.

Sunday School 9 a. m.; preaching 10 a. m.; dinner will be served.

Afternoon sevices 2 o'clock with communion in the evening. An invitation is extended to all those who desire to be with us.

M. E. Ecker.

OBITUARIES

SUSAN BRINEY

Daughter of John and Mary Sleppy, was born August 29, 1845. She died at the home of her daughter, Mrs. Henry Raman June 3, 1936 at the age of 90 years, 9 months and 4 days.

She was united in marriage to Silas Briney August 13, 1865. To this union was born four children, two sons and two daughters. Two sons and one daughter preceded her in death. At the age of 28 she united with the German Baptist church, in which she held her membership till 1927, when she transferred her membership to the Dunkard Brethren where she lived faithful till death. In her affliction she called for the elders of the church and was anointed with oil in the name of the Lord in compliance with James 5:14. She also

arranged for her funeral by selecting special hymns and Bible reading.

There remains one daughter, two grandchildren, 10 great grandchildren, one great great grandchild, one brother, John Sleppy, and a host of relatives and friends to mourn her departure.

The family wishes to thank the kind neighbors and friends for their help and also the ministering brethren for their kindness.

JOHN M. GAUBY

Son of Martin and Nancy Ann Gauby, was born in Burks county, Pa., November 16, 1844, and departed this life July 10, 1936, aged 91 years, 7 months and 24 days.

On May 16, 1872 he was united in marriage to Sarah Moul. They were faithful companions, enjoying the joys and sorrows of life together until January 1, 1930 when she was called to her better home.

In 1874 he united with the Brethren Church to which he remained a true and loyal member until the year 1931, when he transferred his membership to the Dunkard Brethren church.

He first came to Darke county, Ohio, when seven years old, coming with his family by team and wagon. He is the last of eight children.

In 1894 they took into their home Sarah Wagaman, a niece, who they cared for and cherished as their own daughter until womanhood, and with whom he has made his home since the death of his wife.

He leaves to mourn his departure four brothers-in-law, J. H. Moul and Samuel Patterson of Bradford,

Ohio; Aaron Moul, Columbus, Ohio, and Samuel Moul, Akron, Ohio, a large number of nieces and nephews and other relatives and friends.

NOTICE

On Sunday, August 23, the Englewood congregation expect to begin a series of meeting with Elder D. W. Hostetler in charge. All are invited.

Love and helpfulness are among the first evidences of true Christianity in the heart.

True Christianity brings people into unity.

When the Holy Spirit calls and empowers, success in gospel work will follow.

Hatred never yet was overcome by hatred, but hatred is always overcome by love.

Our civilization cannot survive materially unless it be redeemed spiritually.—Woodrow Wilson.

God's plans, like lilies pure
and white unfold,
We must not tear the close-
shut leaves apart,
Time will reveal the calyxes
of gold.

Ye shall know the truth,
and the truth shall make
you free.—John 8:32.

What shall it profit a man
if he shall gain the whole
world, and lose his own
soul? Mark 8:36.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Luke 13:1-21.
- July 12—Luke 13:22-35.
- July 19—Luke 14:1-14.
- July 26—Luke 14:15-35.
- Aug. 2—Luke 15:1-10..
- Aug. 9—Luke 15:11-32.
- Aug. 16—Luke 16:1-18.
- Aug. 23—Luke 16:19-31.
- Aug. 30—Luke 17:1-19.
- Sept. 6—Luke 17:20-37.
- Sept. 13—Luke 18:1-30.
- Sept. 20—Luke 19:31-43.
- Sept. 27—Luke 19:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Jesus in White Raiment.
Matt. 17:1-9.
- July 12—The Little Child. Matt.
18:10-14.
- July 26—Ten Lepers Healed. Luke
17:11-19.
- Aug. 2—The Good Samaritan. Luke
10:25-37.
- Aug. 9—Jesus in the Home of Mary
and Martha. Luke 10:

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- Aug. 16—Calling Lazarus From the
Grave. John 11:1-44.
- Aug. 23—The Prodigal Son. Luke
15:11-32.
- Aug. 30—The Rich Man and
Lazarus. Luke 16:14-31.
- Sept. 6—Jesus Blesses Children.
Mark 10:13-16.
- Sept. 13—A Rich Young Man. Matt.
19:16-26.
- Sept. 20—Zacchaeus on a Tree.
Luke 19:2-10.
- Sept. 27—Review: Things Jesus Did
and Said.

BIBLE MONITOR

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No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TWICE DEAD

Part I

In the book of Jude there is an exhortation that we should earnestly contend for the faith which was once delivered to the saints. The reasons for this is clearly set forth in connection with it. "For there are certain men crept in unawares, who were before ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Verse 4.) In succeeding verses some illustrations are given of how God dealt with such ungodly people in the ages of the past, some explanations are given as to their conduct and their true condition is revealed in a number of expressions among which is

the statement that they are "Twice Dead."

From the language used there is no question but what the sacred writer was speaking of a condition that would arise in the church: namely that false teachers would get into the church and that apostacy would follow. The records of history plainly reveal that this has been the case. From its early history the church has had a continual struggle against false teachers and deceivers. Another sacred writer speaks of this as that spirit of "anti-Christ," and in John 4:3 he declares, "And even now already is it in the world." That this spirit of the anti-Christ crept into the church and is still operating is plainly evident. We see on every hand the results of these false teachers.

It will be wise of us to

notice closely the instructions of Jude so that we may be able to detect these false teachers and not be led astray. One of their avenues of approach to the unwary is that they "turn the grace of our God into lasciviousness." It is true that the grace of God is sufficient to reach and pardon all conditions of fallen humanity but when we rely upon the grace and mercy of God it means from then on there must be a different life, one in harmony with the scriptures. Now the plea of these modern deceivers is that we can continue to live a life of worldliness and sin and that God's grace and mercy will eventually save us anyhow. The apostle Paul gives us this on this point, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so

we also should walk in newness of life." (Rom. 6:1-4.)

Again, Jude tells us these filthy dreamers "defile the flesh, despise dominion, and speak evil of dignities." Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." It will be noticed there has followed in the wake of these modern educated hirelings the very things that Jude speaks of: vulgarity, immorality, rebellion against the lawful authority of the church and evil speaking against those who were loyal in the official positions in the church. The tendency has been so strong in this direction that practically all rules and regulations governing the conduct of the membership have been cast aside and discipline is rarely resorted to in the popular churches of our land.

Explaining the conduct of these false teachers farther Jude says, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having mens persons

in admiration because of advantage." One could hardly express in plainer language the conduct and activities of these "College Scholars" and their following who have usurped control of many of the churches in our day. Jude says that such are "Twice Dead" and other sacred writers confirm his statement in other expressions of language which we wish to notice in connection with this.

THE DOCTRINE OF THE RESURRECTION

Article II

J. H. Bear

Paul before Felix affirms his own faith as well as that of the Jews, who opposed him, in the hope that there shall be a resurrection of the dead, both of the just and the unjust. In I Cor. 15 we have the resurrection of the dead in its universal completeness, and its definite order. "For as in Adam all die, even so in Christ shall all be made alive." (V. 22.) "But every man in his own order, Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end, when

He shall have delivered up the kingdom of God, even the Father; when He shall have put down all rule, and all authority and power." (V. 23,24.)

In this chapter we have a close connection of the resurrection and translation of the believers at the same time, and make the second coming of Christ the moment for the mighty transformation.

Paul says, behold I shew you a mystery; we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.

We have stronger emphasis in I Thes. 4:14-17, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God; and the dead

B I B L E M O N I T O R

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in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord."

This resurrection of the righteous dead is thus connected with the translation of the living saints and definitely described in the process of assent from the earth and the decent of the Lord from heaven above, to the meeting place in the air. None but those in Christ are included in this resurrection. In Luke 14:14 it is called the resurrection of the just. John 5:29, it is

called the resurrection of life. "The dead in Christ shall rise first." (I Thess. 4:16.)

Denton, Md.

WHAT, CAN YE NOT WATCH?

Ida M. Helm

"What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation." (Matt. 26:40-41.)

Jesus had taken His disciples into the garden of Gethsemane to watch with Him. His humanity craved the companionship of friends in that crucial hour. He was praying. He said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me." (Matt. 26:38. Oh how imperative it is that we watch and pray without ceasing. What Jesus agonized and interceded for the sins of the disciples, for your sins and mine and for the sins of all of Adam's race the disciples went to sleep. Of all the people that were astir that night, none were watching, none were praying.

When Jesus wakened Peter out of his sleep he took a sword and cut a man's ear off, and Jesus had to heal it and rebuke Peter. If Peter had been watching and praying with Jesus he would not have drawn a sword against his fellow-man. In our careless state of mind while we are napping or dozing or while we are over busy here and there and are not on our guard the call comes to us to watch and pray. Even in our best, most earnest and sober moods Christ our Savior calls us to watch and pray that we may retain that which we have and that we may grow more like Him.

"What, could ye not watch with Me one hour?" These were pathetic, touching words that fell from the lips of our Savior when in His awful interceding agony He found the disciples sleeping. He was in a few hours to be led to the cross to be a sacrifice for all mankind, that His sinless blood might cover our sins, though they be as scarlet.

"And His sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) It was for the sleeping disciples that

He sweat those bloody drops, it was for me, it was for you that He sweat those bloody drops. Can we watch with Him?

At love feast time we wash each others feet, we eat the Lord's supper and partake of the bread and cup, emblems of Jesus' broken body and shed blood.

St. Paul says, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11: 27-29.)

It is wonderful that the chief ordinance of Christianity is the commemoration of the death of a man. A vital relation to the accomplishment of God's great plan of redemption. We should always live on the highest plane of holiness possible.

At love feast time during the usual hour or two of intermission between the examination service and the

feast how do we spent the time? Do we indulge in a careless confidence, talking about secular things, laughing and perhaps joking a little bit, instead of watching and praying with Jesus? Preparation for the communion and partaking of it is no trifling matter. Our weakness and our moral nature is understood and closely scrutinized by our Creator and Redeemer to whose perfection we weak mortals are mystically united.

Let us watch and pray that the mysterious purpose in God's plan may be fulfilled in our weak body. "But as he which called you is holy, so be ye holy in all manner of conversation." (I Peter 1:15.) Jesus and the salvation he brought to mankind should be the subject and thought of our conversation between the examination service and the feast. It is to proclaim and commemorate the Savior's death that we come together and we should keep our minds on the tortured, bleeding Jesus as he dragged His broken, humiliated body up Calvary, "despised and rejected of men."

"What, could ye not

watch with Me one hour? Listen, Paul is speaking, "Only let your conversation be as becometh the gospel of Christ." (Philippians 1:27.)

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phillipians 3:20-21.)

There is no bar to communion but the want of correct preparation and whatever bar there is men and women may remove themselves if they will. God insists on people doing things right.

R. 2, Ashland, O.

JOURNEYING

HOMeward

D. M. Click

My brother, Newton S. and I decided to take a short journey amongst our dear brethren and sisters of the Dunkard Brethren church, and a few of our relatives. It caused me to think that

we are all making a journey from earth to heaven, that glorious home of the soul. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Oh, there are a great many of the folks with whom we met in our journey who are not interested in the work for Christ, whose journey will end them in the place of eternal woe.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idoliters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Oh, how sad that so many bright, intelligent men and women are willing to let the Devil lead them to such a sad ending of the journey of life.

In this short journey that brother and I were making we started from our home May 6th, and our first stop was with our son-in-law and daughter, Fred and Pearl Stubbs at Grainfield, Kans.

We found them all quite

well, but were in great need of moisture to develop their crops. We earnestly prayed that the good Lord might send them showers of rain, so on the second day that we were with them they received bountiful showers of rain, which made the whole community rejoice in seeing such a bountiful rain, which especially brightened the farmers' prospect for a bountiful wheat crop.

Our next stop was with our dear kind brethren and sisters at Quinter, Kans. Our son-in-law and daughter brought us into the Dunkard Brethren church in time to hear the first sermon that our dear Elder J. L. Myers preached, the beginning of a two weeks' series of meetings to be held with the dear brethren and sisters at Quinter, Kans.

Here we spent one of the most spiritual series of meetings we have ever enjoyed. Praise the Lord.

We have had several very enjoyable visits with our kind hospitable brethren and sisters of Quinter and surrounding country. Here we enjoyed the plain doctrinal preaching of our dear Elder J. L. Myers of Loganville, Pa. We have never

had the pleasure of hearing a more spiritual, soul refreshing series of sermons than we enjoyed in the two weeks meetings and then to take part in a soul inspiring love feast, the best of all of these spiritual meetings. We will never forget the loving greeting that we received of so many of the dear brethren and sisters during our stay at Quinter. Surely they have learned to do good unto all men, especially unto the household of faith.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) Brother and Sister W. H. Williams very kindly allowed us to leave our baggage at their home as it was near the church and where we could find comfortable lodging when not invited out to some other very pleasant home.

We are always inclined to speak a kind word to our nice young brethren and sisters for their very kind attention shown to old visitors when amongst them. We feel sure that the good Lord will most surely bless you in the walks

of life. Strive always to be kind to all whom you chance to meet in field or lane or crowded street. Some of our good kind brethren and sisters were real good to us in giving us a ride in their automobiles from Quinter to Great Bend, where we attended the Dunkard Brethren Annual Meeting.

Another spiritual feast to the soul, to hear so many able sermons from our ablest preachers. The fine singing was sure inspiring to the children of God.

From Great Bend we went to Ottumua, Iowa, to visit my son, John and family, where we were most kindly entertained. While there our son took us to visit two of my wife's brothers, Wm. Barnhart, who has been very much afflicted for some time. We pray that God's blessings may be upon him.

Next we visited George Barnhart at South English, Iowa, and found all quite well and the farmers were pleased with the refreshing showers of rain. We were much pleased to see the good prospects that the farmers have for a bountiful crop this year. We hope that all will be inclined to

praise the good Lord for the rich harvest they will have this year.

After spending one more day with our kind son, John and his amiable wife and three very dear children, we set our faces westward to return home, but we made one more stop with the Cloverleaf Dunkard Brethren church in south-eastern Colorado. Here we visited quite a few of our kind hospitable brethren and sisters, who are deeply interested in the Master's cause. We always very much enjoyed a visit with these dear active ones in the Lord's cause. "Be thou faithful unto death and thou shall have a crown of life."

We returned safely to our home on June 17, feeling very thankful for the many blessings we enjoyed and most of all thanking our kind Heavenly Father for so very kindly blessing my dear wife while we were absent. "We love Him because He first Loved us." (I John 4:19.)

Grand Junction, Colo.

He who cannot smile
ought not to keep a shop.
—Chinese Proverb.

THE ABUSE OF MISSIONARY WORK

A. L. Miller

Missionary work is one of the high achievements of high heaven. Jesus Christ came into the world, sent by the Father, to seek and to save that which was lost. After the Savior finished His mission He gave the apostles the power and admonition to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things and He said He would be with them unto the end of the world. Nothing could be more reasonable than that the means for saving all men should reach them, and this means had to be carried on through man by the power of the Holy Spirit.

However, in our time and age of the world this teaching is so greatly abused that its fruits are doing more harm than good. The Holy Spirit can not and will not work in the man or woman that call themselves missionaries and do not teach

the whole gospel. I allude to foreign missionaries.

I wonder if they do not go more for a name and honor than for the welfare of souls. I believe that some go because it is an easy work as they do not like to earn their bread by the sweat of their face. I know of one subject who took life so easy when here at home that you could scarcely see that he had life, and yet a certain church had been keeping this man and his wife in a foreign field.

We notice too that the churches that send missionaries to foreign countries do not observe all the commandments here at home.

Do you think they teach and observe them in foreign fields? Nay, verily not.

Now if this is the case, and most certainly it is, what will be the fruits of their work? It can be none other than like that of the Pharisees, they had corrupted their religion until the last sign of saving merit was gone, and yet they compassed land and sea to make one proselyte, and after they had made him so, he was two fold more a child of hell than they themselves were.

The cry of the religious world today is Christianize the world. This is not in harmony with the truth; nowhere between the two lids of the Bible can we find that this can be done, but we can read that there will only be a few saved.

So far as this commission to teach all people is concerned this command has been fulfilled. (Col. 1:23.)

There is nothing sacred about the term missionary only so far as the work is in accord with sacred things and done in a sacred manner. The term "evangelist" has a closer connection with sacred things than the word missionary. Any form of religion may have its missionary, but an evangelist is one whose mission is to preach the gospel of Christ.

While at Hershey conference some years ago I witnessed a play that was put on in the theatre building there, representing how the heathens act in the midst of missionaries, and if this was a true representation there certainly isn't much sacredness about it. I question very much if the heathen women will pull up their outer garments high enough that the mis-

sionaries can see their under garments in order to create laughter.

Did the Savior tell the disciples to put on plays after they returned from preaching the gospel to all people in order to make the people at home understand how the poor heathen acted?

The manner in doing God's work is sacred and unless the ways of God are still followed there can be no assurance of a blessing.

Let us notice how God spread His people and the gospel. He did it by the way of persecution—it was through this channel that the gospel was spread by the early church. God persecuted other nations to make room for His people. Persecution brought Joseph and his people down to Egypt, and it took them out again. Through persecution they got into the promised land, and through persecution they lost it. Then persecution brought them to Babylon. Persecution followed them since they cried, "Let His blood be upon us and our children, and it will follow them until Christ will come again."

It drove Joseph and Mary

down to Egypt. It followed Jesus from the banks of the Jordan to the cross. Persecution followed the gospel from the day of Pentecost on down to Paul from Jerusalem to Rome.

Let us note the trend of the gospel. It had its beginning in the east and its trend was toward the west. After the Christians could not worship God according to the gospel, they came to America. Now for us to go back to the far east to teach the people there, is not so essential as many people think.

God has always shown, through the natural creation, the design of the spiritual. As the sun rises in the far east and gives light over the eastern countries and over the ocean and then over America and the natural day comes to a close when it sets in the western horizon. So the sun of righteousness that was to give light to the soul, will in like manner mark the close of the spiritual day. Can not we as Bible readers see the shadows falling on the Gentile spiritual days?

There are entirely too many people here in

America going down to eternal ruin, why should we spend money and time to go into heathen lands when our efforts are needed as much or more here? I find that since the Dunkard Brethren church is in existence that the call for evangelistic work is far greater than can be taken care of as we would like to see it here in the United States.

Then why send missionaries to foreign fields where it was once rejected and God blinded their eyes, and closed their ears? Did Jesus, when He sent His disciples out to preach His gospel, tell them to return to the cities or houses where they refused to hear them? No, they were to shake off the dust of their shoes when they left.

The question may arise in the mind of the missionary advocate, are you going to let the heathen go without the gospel and be lost? Remember God is just, and has shown Himself and His works to be so in all dispensations. For this reason He cannot bring any one to judgment unless such person knows the conditions of the law under which he is judged. Now if the heathen

nations do not know the gospel, how is God going to judge them by it. In Rom. 5:15 it reads that where no law is, there is no transgression.

In I Peter 3:19-20, we find that Christ preached unto the spirits in prison, which sometimes were disobedient when once the longsuffering of God waited in the days of Noah. We find here that Christ preached to those people in the Spirit. They went down in ignorance of every law that had power to save the soul. Now in order to give them justice in judgement Christ preached the gospel to them in the Spirit, and they will be judged accordingly. Now then, is it not just and reasonable to believe that Christ will preach to all the uninformed nations on the earth? God opened the way for every dispensation, and through disobedience he closed it.

He closed the Adamic period by bringing the flood. He closed the Nohcian period by burning the cities of Sodom and Gommorah. He closed the Abrahamic period by sending Moses to deliver Israel from bondage out of Egypt. He warned

them time and again how He would close their dispensation and He made His word good.

He opened this dispensation by sending Jesus Christ to preach the gospel, and by prophecy He told the world how He will close it. Now here is our strongest point against the much abused foreign missionary work. It is this: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, and tongue, and people. Saying with a loud voice, fear God and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven and earth and the sea, and the fountains of water." (Rev. 14:6-7.)

This as I see it, will be the closing of Gentile dispensation and will take place just before Christ will come to set up His kingdom upon the earth. Now, if God had proposed to Christianize the world by missionaries He would never arranged to have an angel to finish the work. Remember that as God in Christ, and Christ in God began missionary work,

so God and Christ through the angel will complete it.

Brookville, Ohio.

A BEAUTIFUL TRIP TO THE SKIES

An Article For Children

Dear Children:

I believe Jesus would have me talk to you about a beautiful trip that He has planned for us. He especially wants the children to know about this great trip, which will be the most beautiful and the happiest and the very best trip that anyone has ever taken. It will be far better than any one that you have ever had or expect to have. Jesus wants every one to let Him get them ready for this trip.

We must belong to Jesus. We must give Him our hearts. We must ask Him to make our hearts pure and clean and to live in our hearts. Then we will be getting ready each day for this trip to the skies.

When Jesus comes down from heaven to meet us, He will give us a beautiful white garment, to put on. We will be filled with joy

and gladness, and we will be made different from what we have ever been before.

Instead of walking to meet Him we will be able to fly up to meet Him in the sky. We will fly better than the birds fly.

Jesus lived on earth once and had to walk around as we do now, but after He died on the cross for us and was laid in the tomb, He came back to life and was able to pass through the air, and He told the people that loved Him that He would go and prepare a place for them and He would come back and all the dead people who had loved Jesus would come back to life as Jesus did, and they would be lifted up out of their graves and have beautiful new garments too, and they would go along on this beautiful trip.

The place that Jesus will take us to will be far better than this world. We will be so happy there that we will never want to leave Jesus again.

Do you want Jesus to take you on this trip? Just ask Him to get you ready. He knows just what you need. It is all free for the asking.

Take sometime each day to think about Jesus and ask Him to get you ready and to keep you ready, for we do not know what day He may come. We are looking for Him to come very soon. Children be ready to meet Him.

Selected Mary V. Earnest,
W. Alexandria, Ohio.

BE A WITNESS FOR CHRIST

B. F. Fridley

I am impressed with the thought of witnessing for Christ and God. After our Savior had been raised from the dead by the power of the living God He appeared unto His disciples and by many infallible proofs established His Messiahship. He led them out as far as Bethany where He gave them His great commission, "Go ye into all the world and preach the gospel (good tidings) to every creature." He further tells them, "Ye are witnesses of these things."

They were eye witnesses of all His divine power and were commanded to tarry at Jerusalem until they

were endued with power from on high. That divine power came upon them on the day of Pentecost when the Spirit came and rested upon them. Then they truly were authorized as ambassadors for Christ to go preach the glad tidings to the meek, proclaim liberty to the captives, (those held under the power of Satan) and to bring them under the influence and power of the gentle Jesus. How truly has the poet said: "He breaks the power of reigning sin, He sets the captives free; Let rebels be subdued by love And to the Savior flee."

Man has been sitting in darkness, now the divine light shines with a radiance discernable to even the remote parts of the earth wheresoever the sanctified believer has gone. "The people that sat in darkness saw a great light, they that sat in the shadow of death upon them hath the light shined." (Isaiah 9:2.)

It is said by those who have visited the catacombs or underground burying places of the dead in Rome, that those pagans buried there, that their epitaph

only mentioned name of dead and date of birth and death. But those Christians buried there, their epitaph stated they died gloriously, in hope of a better life, fallen asleep in Christ, awaiting a glorious resurrection. Oh blessed hope, truly light has sprung up and a hope of a glorious immortality.

Jesus' coming into the world with His all conquering gospel drives away all the doubt and uncertainty of a future life with these soul cheering words, "I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live and he that believeth in Me shall never die."

I am impressed with the thought that each one of us bears witness for Jesus. Before our dear Lord ascended on high He told His disciples much and they left it on record for our benefit. "Hoard up His sacred word, and feed thereon and grow. Go on and seek to know the Lord, and practice what you know."

I have in mind the words of our dearest and best friend, one that sticketh closer than a brother, "But

when the comforter is come, whom I will send unto you from the Father, he shall testify of Me. And ye also shall bear witness because ye have been with Me from the beginning." (St. John 15:26-27.)

Dear reader, these verses do not only apply to those immediate disciples of Christ, but it reaches down to our day. Because revelations tells us, "According as He has chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." (Eph. V. 4.)

Then again, "For whom He did foreknow He did also predestinate to be conformed to the image of His Son." (Rom. 8:29.)

This will make us a true witness for Jesus for a good life is the best witness for Jesus. It speaks louder than words or any essay we write. It is a great and holy privilege to stand for Christ in these last days.

Stand up, stand up for
Jesus,
Ye soldiers of the cross,
Lift high His royal banner,
Ye cannot suffer loss.

Jesus prayed for those

who believe in Him. "Sanctify them through thy truth: thy word is truth." (John 17:17.)

When christ offers us joy, peace, and a home in heaven, will we spurn His salvation by walking after the flesh? God forbid. He that overcometh shall inherit all things.

Oh, the glory of that heavenly home, it is beyond the power of our highest imagination to conceive of the joy that awaits the faithful over there. "Be thou faithful till death and I will give thee a crown of life." (Rev. 2:10.)

"Thus when we leave this world of woe,
A witness we shall leave below;
That ages yet unborn may see
The right we have to liberty.

Oh, that all that name the name of Christ might be faithful and true.

MY SAVIOR'S VOICE

E. M. Alltus

Oh, how I love to hear my Savior's voice, the voice that stilled the sea, healed the

blind, brought light unto the sightless; the voice that pleads for your wandering soul, the voice that pleaded for men beneath the shadow of the cross, in dark Gethsemane. It is the voice over which death has no power.

It is the only voice a dear Christian wants to hear, when out upon the stormy sea we can hear that voice saying, "Sail on, Sail on." It is the voice that never fails now or in eternity His voice is calling us to seek the salvation while it is free, if we will accept his pleading He will care for us. He paid the price with his own precious blood; his life blood He gladly gave as a ransom for me; and now since I have heard his dear voice, I can tell to sinners far and wide, the wondrous story of His love.

He will bring peace to your soul if you will only list to His voice when He pleads an entrance to gain. If we list to His voice our journey here will soon be ended, then to be with him where we won't need to sigh nevermore, but reign with Him on high. Oh, what a comfort that heaven's light will dwell in you.

We don't want the Savior, sitting on the judgment throne to say, I know you not, deserter, you are not a rightful heir. But we want our names on the record when the roll is called up there. But the time is now for action and hard fighting must be done; we must get in, in time or we will be missed when God's Saints are waiting in the air.

There on the golden strand with God's saints we will stand and worship there with the angels fair and greet our dear ones gone before. I can hear a whisper sweet and low telling me just the way to go; He spoke so I listened and lo, who could it be but my Savior's voice. He said, you will reap a reward after while, if we carry our cross with a smile.

Now dear souls in despair, I plead for you to look up, and let this still small voice come into your life. The joy of salvation He will bring, then no more you need roam, your soul faces home steady and true, when the darkness falls following Christ as my light; keeping the path where His dear voice calls, whether noon or night. If the death angel

should knock at your door in any watch of the night, your soul would be ready to go to the land of delight.

Before he went to that cruel cross He left that blessed command, go ye into all the world and tell about that wonderful Savior whom brought salvation.

To Paul who heard that still small voice it was the savior's voice. There is only one way, by the cross—it leads through Gethsemane garden, through pain and loss. It is a narrow gate, but a strait way, with glimpses of heaven above. It began at Calvary's cross and is still the only way into the city of God.

But Jesus the Savior of sinners, will walk by your side all the way and guide you, cheer you, and love you. Won't you listen to his voice as he calls you today? Now is the day of salvation, now is the accepting time. For Jesus our Savior will soon call us home if we have taken the narrow gate and strait way, He has promised we will see Him in His glory. Wonderful isn't it, and ever be with the Savior we adore.

Jesus is always willing to

save us when we are tired of earthly pathways, He will welcome us home. There we will be free from all toil and care; no more tears, but we shall walk by the river clear and the Savior will light us as we go. Oh, sinner so discouraged, don't you want the blessing too? If you will but receive Him He will guide you safely through. Each day many are departing into the world of despair; every brief moment brings you nearer, sinner, Oh sinner, beware.

Many redeemed ones are now going to the mansion of light; Jesus our Savior is pleading for you to follow His welcome voice, "Come unto Me and I will give you rest." He turned my darkness into light, the Blessed One of Calvary, oh, his voice is wonderfully sweet, and His way is always best.

If we will take Christ as our guide on this lightning train of life, when we come to the end of our journey we will hear the hearty joyous welcome, weary pilgrim, welcome home, where we can sing as angels do in the choir in heaven above.

311 Rose St.,
Modesto, Calif.

Cast thy bread upon the water and it will return to you after many days.

THE KINGDOM OF HEAVEN IS AT HAND

John Sleppy

"There was a man sent from God whose name was John, the same came for a witness to bear witness of the light." (John 1:6.) Now I will call the reader's attention to the witness, (Matt. 3) "In those days came John the Baptist preaching, saying repent ye for the kingdom of heaven is at hand." The Holy Spirit revealed to the prophet Malachi the words: "Behold I will send My messenger (John the Baptist) and he shall prepare the way before Men: and the Lord whom ye seek shall suddenly come."

Now let us search the record in order to determine John's mission. (1) Preach what? (2) The kingdom of heaven is at hand. (3) To prepare the Lord's way and to give knowledge of salvation unto his people. (4) (Luke 3:3) Preaching the baptism of repentance for

the remission of sins. (V. 21) Now when all the people were baptized, these form a church, a people for the Lord, the kingdom of heaven.

All were baptized, then came Jesus unto John to be baptized of him. John refused Him. Jesus said to John this is a righteous act, then John baptized Him.

Now the King of kings and Lord of lords has entered the church for His dominion, in order to reign and rule over the church. Well may it be said that the church here on earth is the Lord's visible kingdom. (John 18-37) Pilate said to Him art thou a king? Jesus answered, I am a king, to this end was I born.

(Luke 17-21) For behold the kingdom of God is within you (the members of the church). Paul's epistle to the Colossians, 1:13, "Who hath delivered us from the powers of darkness and hath translated us into the kingdom of his dear Son." (The church) verse 18, And He is the head of the body of the church (Matt. 16-18) Jesus said to Peter, upon this rock (Jesus) I will build my church and the gates of hell

shall not prevail against it.
(Verse 19), And I will give unto thee the keys of the kingdom of heaven. Keys are to represent authority and power. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven.

See Matt. 18:17-18. "And if he (trespasser) shall neglect to hear them (witness) then tell it unto the church, but if he neglects to hear the church (not one man) let him be unto thee as a heathen man and a publican. Verily, I say unto you (church) whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven."

When Jesus was risen from the dead He came to His disciples (John 20:23) and said "Whosoever sins ye remit they are remitted (or canceled) they are remitted unto them, and whosoever sins ye retain (not canceled) they are retained."

If men's sins are not remitted or canceled here on earth, it is too late to be canceled in heaven. No

wonder Jesus said in Matt. 6:33, "Seek ye first the kingdom of God," (the church). The true and loyal, visible church is God's spiritual kingdom on earth.

See Matt. 5:19, John 3:5, "I say unto thee except a man be born of water and of the spirit he cannot enter into the kingdom of God." (Rev. 1:9) "I, John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ."

The apostle Paul explains the above to the church at Rome, but ye have received the Spirit of adoption into the spiritual kingdom (the church) whereby we cry Abba Father—that we are the children of God. If children, then heirs of God and joint heirs with Christ in the kingdom that is yet to come.

Ludlow Falls, Ohio.

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation met in our regular council meeting Saturday, July 25th at 7:30 o'clock.

Our Elder, Bro. L. B. Flohr, was present with us and opened the meeting in the usual way.

All business that came before the meeting was properly taken care of in a Christian manner.

I wish to state that at this meeting we decided to hold our fall love feast and communion on Thanksgiving Day. An all day meeting.

We held our harvest meeting at this place Sunday, August 2nd, an all day meeting. We had with us four brethren from the west. They each took turns and preached fine gospel messages, for which we feel very grateful to our Heavenly Father.

We met at 9:30 a. m. for Sunday School. At 10:30 Elder Lawrence Kreider from the Englewood congregation delivered the harvest sermon. He basing his remarks on that of the Psalmist David, pointing us to the benefits that the Lord had bestowed upon us in remembering our every need.

We served dinner at the noon hour in the church basement.

The afternoon sermon was preached by Bro. L. W. Beery. He took for his subject "The Seasons" and discerning the times. That the prophecies are being fulfilled. That was indeed very interesting and enjoyed by all.

Then following, Elder J. P. Robbins delivered a fine sermon on "Steadfastness," pointing to us the reward of the faithful.

Supper was served to all in the basement.

At 7:30 p. m. Elder D. W. Hostetler of North Manchester, Ind., delivered the evening message.

We wish to state that on Sunday, September 13th, we are expecting, the Lord willing, to have

with us Bro. Joseph Myers, in a series of meetings. We wish to invite all who can to attend these meetings, and ask an interest in the prayers of the faithful in behalf of this meeting and the work of the church at this place.

We extend a hearty invitation to all to attend our fall love feast on Thanksgiving Day.

Sister Mae Tharp.

WEST FULTON, OHIO

The West Fulton congregation expects to hold a harvest meeting Sunday, September 6th, an all day meeting, beginning at 10 a. m.

Everybody is welcome to come.

Orpha Beck,
Wauseon, Ohio.

PLEASANT RIDGE

The Pleasant Ridge church met in regular council August 8th. Bro. Jacob Ahner opened the meeting by reading the 2nd chapter of II reading II Phil. 2, after which he led in prayer. Our Elder, Bro. D. P. Koch moderated the meeting.

At this time Bro. D. W. Hostetler and Bro. Abe Miller took charge of the ordination services and Bro. Jacob Ahner was ordained to the eldership.

Bro. D. W. Hostetler has kindly consented to be with us in a two weeks' series of meetings some time in October, which will close with the love feast.

We also decided to have our harvest meeting the 27th of September. We extend a hearty invitation to all who can to come and be with us at these meetings.

Mary Miller.

COMMUNION DATES

Plainview, Ohio.....	Sept. 12
Ridge, W. Va.	Sept. 26
Eldorado, Ohio.....	Oct. 3
Plevna, Ind.....	Oct. 10
Orion, Ohio.....	Oct. 17
Lititz, Pa.....	Oct. 18
Englewood, Ohio.....	Oct. 24
Walnut Grove, Md.....	Oct. 25
Goshen, Ind.....	Nov. 14
Fairview, Ind.....	Dec. 5

PERILOUS TIMES

J. F. Marks

This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.

When we think of the things that are practiced and the teaching done in the so-called churches of today, are we not living in the last days? How does the

times in which we are living compare with the times the scripture describes that shall occur in the last days. The seeking of pleasure, the indulgence of the dark sinful lusts and works of the flesh. Surely care must be taken in the rearing of the rising generation in keeping those beloved ones which we hope to meet in heaven from evil company.

Surely we should realize our responsibility along this line in this day in which we are living. People are unwilling to forsake the evil ways of this world, professing to be Christians. Many people have chosen a road and thought they were going to a place they had in mind and were very much disappointed, but through extra mileage they reached their destination.

As we go through life we are traveling toward either of two destinies—only one chance. Life is what we make it, the gospel as our map. Do people not see any danger according to the gospel? Many will meet with disappointment for strait is the gate and narrow is the way that leadeth to life everlasting, and few there be that find it, but

broad is the way and wide is the gate that leadeth to destruction and many go in there at.

We will spend the ceaseless age of eternity either in the city four square, where the walls are of jasper and the streets paved with gold, where joy, peace and happiness will reign, or in the lake of fire where there shall be weeping, wailing and gnashing of teeth forever and ever.

R. I., Felton, Pa.

NON CONFORMITY

May I ask you my sister, brother,
In our dear Redeemer's name;
If we wear the world's adornments
Is it not a sin and a shame?

May we deck our heads with feathers
And with costly hats our heads adorn?
When the brow of our Redeemer
Had to wear a crown of thorns.

May we dress in costly garments,
And the rest of fashion's dross,
When upon the back of Jesus
There was laid a rugged cross?

May we wear a golden bracelet,
Gold upon our fingers frail
When the hands of our redeemer
Felt the pain of piercing nails?

If the love of Christ is in us,
And his word we have believed;
If the joy of pardon thrills us

And the spirit we have received.
Then to us these things are hateful,

Which men here so proudly wore
For we know they are deceitful
And we won't want them any more.

Oh, Thou blessed, loving Savior
Who for us was crucified;
Save us from our every failing,
Save us from the sin of pride.

Selected, H. M. Barkdoll,
Glendora, Calif.

COMFORT IN AFFLICTION

(II Cor. 12:10) "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then am I strong."

When languor and disease invade
This trembling house of clay;
'Tis sweet to look beyond my pain
And long to fly away.

Sweet to look inward, and attend
The whispers of His love;
Sweet to look upward, to the place
Where Jesus pleads above.

Sweet to look back and see my
name
In life's fair book set down;

Sweet to look forward and behold
Eternal joys my own.

Sweet on His faithfulness to rest,
Whose love can never end,
Sweet on the covenant of His grace
For all things to depend.

Sweet, in the confidence of faith,
To trust His firm decrees;
Sweet to lie passive in His hands
And know no will but His.

If such the sweetness of the stream,

What must the fountain be;
 Where saints and angels draw
 their bliss,
 O Lord, direct from Thee!
 —Selected.

If you see a lot of real
 good in your neighbors,
 (and brethren) you are
 honest, clean and wise.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Luke 13:1-21.
- July 12—Luke 13:22-35.
- July 19—Luke 14:1-14.
- July 26—Luke 14:15-35.
- Aug. 2—Luke 15:1-10.
- Aug. 9—Luke 15:11-32.
- Aug. 16—Luke 16:1-18.
- Aug. 23—Luke 16:19-31.
- Aug. 30—Luke 17:1-19.
- Sept. 6—Luke 17:20-37.
- Sept. 13—Luke 18:1-30.
- Sept. 20—Luke 19:31-43.
- Sept. 27—Luke 19:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Jesus in White Raiment.
 Matt. 17:1-9.
- July 12—The Little Child. Matt.
 18:10-14.
- July 26—Ten Lepers Healed. Luke
 17:11-19.
- Aug. 2—The Good Samaritan. Luke
 10:25-37.
- Aug. 9—Jesus in the Home of Mary
 and Martha. Luke 10:

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- Aug. 16—Calling Lazarus From the
 Grave. John 11:1-44.
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- Aug. 30—The Rich Man and
 Lazarus. Luke 16:14-31.
- Sept. 6—Jesus Blesses Children.
 Mark 10:13-16.
- Sept. 13—A Rich Young Man. Matt.
 19:16-26.
- Sept. 20—Zacchaeus on a Tree.
 Luke 19:2-10.
- Sept. 27—Review: Things Jesus Did
 and Said.

BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TWICE DEAD

Part II.

It is evident that Jude was not speaking of physical death when he spoke of those who were twice dead. In fact they were very much alive physically and playing a prominent part as members of the visible church. To get clearly in mind the position these folks were occupying and the activities they were engaged in, read the book of Jude. It is possible then to be living and yet be "twice dead." In order to understand this clearly we need to associate other passages of scripture with the writings of Jude.

It appears the "first death" Jude had in mind is that which is the result of sin. In the Garden of Eden, Adam and Eve transgressed the commandment of the

Lord in spite of the fact that God had told them "In the day that thou eatest thereof thou shalt surely die." This sin resulted in separation from God and the penalty passed upon the whole human family, for we have all sinned and come short of the glory of God. The apostle Paul puts it this way "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." (Romans 5:12). There are numerous statements in the scriptures indicating that sin results in death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 5:23). "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." (James 1:15.)

All who have reached the age of accountability have experienced this "first" death for we have all sinned, and if we do not lay hold on the plan of salvation it will result in everlasting destruction. However, our God in mercy has provided a means of escape from the penalty of sin through our Lord and Savior Jesus Christ. In writing to the Ephesians Paul states, "And you hath He quickened, who were dead in trespasses and sins." (Eph. 2:1). Also to the Colossians he declares, "Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." (Col. 2:12-13.) From these and other references we are assured that those who exercise faith and comply with the plan of salvation regarding repentance, confession, restitution and baptism, will become new creatures. Having experienced this regenerating power, sinners are again "alive" in the

sense in which Jude is speaking.

Apparently the "second" death of which Jude speaks refers to those who have been made "alive" in Christ Jesus and have gone back again to the vanities, follies and evil ways of the world. To understand this clearly read II Peter 2.

Here Peter speaks of the same conditions that Jude does which was mentioned in part 1, namely: the work of false prophets and the apostate condition that follows in their wake. Peter says regarding these false prophets and their following "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness," (verse 15). It is no question what portion of so-called Christianity Peter is speaking of here. It is those who have rejected the plain scriptural teachings and cast them aside and have accepted in their place the ideas and theories of men. The educated college men and their following fill to the letter the description that Jude and Peter give of false teachers and their work.

They have gone back again to the ungodly things of the world and corrupted themselves therewith in defiance of the living God who they profess to be servants of.

Peter says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (verses 20-21.)

To turn down the Christ, the Son of the living God after having accepted and solemnly vowed faithfulness to Him places one in an awful state according to the scriptures, a helpless, a hopeless fate! "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repent-

ance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:4-6.)

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" (Heb. 10:26-29.)

It appears that these are the two conditions that Jude had in mind when he spoke of some who were "Twice Dead" and yet living. In view of the passages of scripture noted there are apparently many in our day who are in this awful state. This no doubt is the reason why so many are not affected or concerned about the solemn warnings of the scriptures and cannot be

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moved into action from the state of lethargy into which they have fallen. May the Lord help those who are yet "alive" in Christ Jesus see the danger of compromising or surrendering to these false teachers in our day.

NOTICE

Sister Edna Heisey whose address is Bradford, Ohio, R. 1, has taken up bonnet making and is doing very good work. She makes

plain, substantial bonnets and at very reasonable prices. Sisters desiring information write her at the above address.

General Conference has granted the 1937 Conference to District Number Two. It will be well for those living in various sections of this district to look about for suitable grounds for this meeting. Should you know of any such grounds report to officers of 1936 District Meeting.

—Editor.

PEACE

B. F. Masterson

The standard of peace that Christ set up in His church is deeply rooted. Its source is in heaven. The shepherds of Israel heard the angels declare in song, "Peace on earth, good will to men."

For four hundred years there was no direct message from heaven. Then the angel Gabriel appeared to Zacharias in the temple at the hour of prayer; then again the angel appeared to Mary in a city of Galilee;

and a host of them to the shepherds on the plains, declaring the birth of the Prince of Peace. It was the proclamation of peace which was predicted seven hundred years before by the prophet Isaiah, "Peace, peace to him that is far off, and to him that is near, saith the Lord . . . But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God, to the wicked." (Isa. 57:19-21.)

Who are the wicked? In God's estimation, all those who are not created in Christ Jesus, are classed with the wicked. Nicodemus was a master in Israel, a man of a good reputation, nevertheless Jesus said to him, "Except a man be born again, he can not see the kingdom of God, much less enter it." "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned" (I Cor. 2:14.)

Notice the line of distinction the Prophet draws between the converted and the unconverted. The work

of the flesh are hatred, variances, wrath, strife, easily riled like the troubled sea whose waters cast up mire and dirt. What a terrible description of the old nature. No wonder there is turmoil and unrest among the nations, unscrupulous dictators domineering over the weaker nations. For this reason, no doubt, Jesus said to His brethren, "Ye shall hear of wars and rumors of wars, see that ye be not troubled; for all these things must come to pass." (Matt. 24:6.)

Jesus said to His disciples "My peace I give unto you, not as the world giveth." The world gives no security, no satisfaction; one cannot depend on worldly promises. Jesus says, "In Me ye shall have peace, in the world ye shall have tribulation, but be of good cheer: I have overcome the world." O the tranquility, the satisfaction, the joy in the peace that Christ gives to the believer; the kingdom of God does not promise worldly luxuries, but peace and contentment in the Holy Ghost. It is the peace which passeth all understanding, which promises to keep our hearts and minds through Jesus

Christ." (Phil. 4:7.)

The source, the quality, the character of this peace is divine. "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ, who is the author of peace and not of confusion." (I Cor. 14:33.) Dear brother, sister, have you experienced this satisfaction, the tranquility and joy when Jesus spoke peace to your inner being? It was not brought about by culture, but through regeneration, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.)

This sort of peace is a characteristic of the child of God, as it is born of the Spirit in cooperation with the penitent believer, and it is now susceptible to growth, and responds to cultivation. The possessor of this peace will seek peace and ensue it, (I Pet. 3:11). He will follow peace with all men, (Rom. 12:14). He will cultivate it by putting on as God's elect a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another, and forgiving each other. If any man have a

complaint against any, even as the Lord forgave you, so also do ye, and the Apostle adds, "And above all these things put on love which is the bond of perfection." (Col. 3:12.)

These are means of fortification when taken by surprise that we do not talk ugly or act unbecoming a follower of the Prince of Peace, and thereby bring reproach upon our Master and His church, or resort to means of destruction. If every church member would have such a peaceful disposition, would that not be a glorious church? Well, that is what it will be after it is simmered down and sifted, fit for the Master's use. Will I stand the sifting, or will I go down with the refuse? Were it not for the grace of God, I would go down.

This is the standard of peace that Jesus set up in His church for His followers to rally around and it is sustained by them who are created in Christ Jesus, who walk not after the flesh, but after the Spirit. It is not brought about by culture or legislation, but by a new creation. The mission of the church is, to-wit, that

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

"Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:19-20.) "Therefore if any be in Christ, he is a new creature." Politics, legislation, or any other means by men's device has not brought it about, but the Holy Ghost by the means of the church and His word. Why should church members meddle with legal proceedings in order to bring about in human nature that which is an impossibility, and can be brought about only by a new creation which is the mission of the church and not of civil government.

Long Beach, Cal.

THE DOCTRINE OF THE RESURRECTION

J. H. Beer

The resurrection unto shame and everlasting contempt (Dan. 12:2) represents two companies arising from the dust, the

reality of the resurrection to shame and everlasting contempt is as surely taught in scripture, as the resurrection of the just, (John 5:29) they that have done evil unto the resurrection of damnation.

The two resurrections are diverse in character and destiny, we notice the distinction made in the prophecy of Daniel, one is unto life, including all that the word implies of worth and esteem in character, the other exactly the opposite, shame and everlasting contempt, a state of death, eternal separation from God, in character and destiny.

The same facts are contained in the statement of our Savior in John 5, where the preceding life and character are defined, and assigned to each resurrection of judgment. Still more clearly we see the difference of the two marked in Revelation 20. After this first resurrection there is another for those not raised at this time; books had been kept of their conduct, these books were opened in order to have absolute justice. And they were judged according to

the things that were written in the book, if not found written in the book of life they were cast into the lake of fire.

If the results of the first resurrection are everlasting, the results of the second must endure forever. Two resurrections separate as to place and time. The first resurrection is unto life, for the purpose of reward and appointments, one star differeth from another star in glory. The second resurrection is unto judgment before the great white throne, upon which the Judge is seated, from whose face the earth and the heavens fled away; and there was found no place for them.

All the remaining dead of the earth will stand before the throne to be judged as to their character by their works. As to time the two resurrections are separated by a thousand years. (Rev. 20:5. But the rest of the dead lived not again until the thousand years were finished.

I quote Dean Alford, who says no legitimate treatment of it will exhort what is known as the spiritual interpretation now in fashion

if a passage where two resurrections are mentioned and the rest of the dead lived only at the end of a specific period after that first, if in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave, then there is an end to all significance in language; and scripture is wiped out, as a definite testimony to anything.

If the first resurrection is spiritual, then so is the second, which none will hardly try to maintain, and if the second is literal so is the first.

The importance of the doctrine, this doctrine will be found to have large influence on the present life when held in its relation to the future life. Just as the resurrection of Jesus Christ is realized by faith, so will the resurrection of the bodies of saints and sinners affect the present responsibilities of both believers and unbelievers. And for self judgment in the daily life nothing will more stimulate the obedience of faith than the momentous thought for which resurrection am I

preparing today? Blessed and holy is he that hath part in the first resurrection on such the second hath no power. (Rev. 20:6. Those not written in the book of life will be cast into the lake of fire. (Rev. 20:15.)

Denton, Md.

THE INSPIRATION OF THE SCRIPTURES

D. W. Hostetler

In Heb. 1:1, we have these words: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days soken unto us by His Son."

Since the old testament was given by the verbal inspiration of God, the contention here is that, the New Testament was given by the same God in the same way—the verbal inspiration of God through His Son, Jesus Christ.

Inspiration is not revelation, it is the act of communicating divine knowledge to the mind of holy men. Inspiration is the act of the same God by the same Holy Spirit writing the knowl-

edge reveled. The one is the influx, the other the efflux.

Inspiration is not illumination. Every regenerated Christian is illuminated in the fact that he is indwelt by the Holy Spirit, but not every person so illuminated is inspired. Only Bible writers were so inspired.

Again, inspiration is not human genius. The latter is simply a natural qualification, however good and well developed it may be. But inspiration is supernatural throughout. The writers were not inspired, but the word written was inspired.

I should like to go further with the point of the verbal inspiration of the scripture. The text at the head of this article is clear proof that God did speak to the fathers directly through the prophets. In II Timothy 3:16, Paul says: "All scripture is given by inspiration of God," or as the revised version has it "every scripture inspired of God is profitable."

The word rendered "scripture" in this passage is "Graphe." It means to dictate and write. So the idea here is that the scripture dictated by God has

been written by the inspiration of God.

It is interesting to know that only we common folks believe this doctrine, but Prof. A. A. Hodge says that the line can never rationally be drawn between the thought and word of scripture, that we have a verbally inspired Bible. Profs. Gussen, Westfirld, Burgon all believed this same doctrine.

Our ancient church fathers, Justin, Irenaus, Clement of Alexandria, Origan, and Augustine all believed the doctrine of the verbal inspiration of the scriptures.

God spake through prophets, that is, He communicated His word to prophets, "at sundry times and divers manners," bit by bit, and in various forms, such as man needed for his spiritual good, and righteousness, and holiness.

Moses lived some 2500 years after the creation. How did he get his knowledge of the facts of creation, sin, the promise of a Savior, the building of the Ark, the flood, etc.? Under the force of the text under consideration, it is clear that Moses got his knowledge by

revelation.

In Luke 1:70 we read, "As He spake by the mouths of His holy prophets which have been since the world began." Moses was not only a law giver, but a holy prophet.

In the first chapter of Romans, Paul says he was called to be an apostle of Jesus Christ, and that this Christ was promised by God in the holy scriptures

(which was given by verbal inspiration) and that he was made of the seed of David, according to the flesh and declared to be the Son of God. "Hath in these last days spoken unto us by His Son." Here it is declared positively that God hath spoken unto us in the last days through His Son, that the Son of God was here in the world in person, lived here some thirty-three years in the flesh and chose His disciples and taught them

for three years, and before leaving them, told them that the Father would send "the Comforter which is the Holy Ghost," and that He, the Holy Ghost, would teach them and bring all things to their remembrance whatsoever He had said unto them; and that the anoint

ing which they had received should teach them, and that they did not need any man to teach them, for this same anointing should teach them truth, which was the very thing Jesus had taught them. It is clear that the things which we have written in the New Testament were given the writers by the Lord Jesus Christ Himself.

In I Cor. 11:23, Paul informs us that the thing he was writing to the church at Corinth he had received of the Lord. That Paul was laboring under the power and direction of the Divine Holy Spirit of God is clear proof that the New Testament was given by the verbal inspiration of God.

In Gal. 1:11-12 Paul says: "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

I would like the reader to note the word "certify" here in this text. It means "to confirm the truth and validity of, as a document or assert by a formal written statement, signed by an authorized official." So

Paul was chosen an apostle, fully authorized by the Lord Jesus Christ to receive and write the gospel of Christ. Furthermore he positively declares he had not received this gospel from man, but that he had received it by the revelation of Jesus Christ.

John tells in Revelation how he received it direct from Christ: "I am Alpha and Omega, the first and the last: and, what thou seest write in a book."

In Rev. 1:1, we have a text that puts the verbal inspiration of the New Testament beyond all doubt: "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass and He sent and signified it by His angel unto His servant John."

Again and again the writers of the Bible say that the word of the Lord "came unto me," or "thus saith the Lord," or "I saw in a vision."

No. Manchester, Ind.

From time to time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

FINANCES

Elwyn Speaker

Perhaps this title will savor too much of material things to harmonize with the spiritual atmosphere of our good Monitor, however, it is something most of us have more or less to do with while we sojourn here below. Our Savior was not cumbered with the wealth of this world while here, though He was Lord of all. It seems at times He had no where to lay His head. His teachings did not have to do with methods of financial gain, but rather He gave lessons showing the futility of being entangled thereby.

As we are trying to follow His teaching and example we must be mindful that our life will be in harmony along this line also. It is certainly sad, as well as unfavorable for the church, when a member allows Himself to be entangled in a financial web. Now, when the world is trying to go forward on a credit system, should we as Dunkards, take special care that we are not drawn in. If you haven't got enough money

to pay for something, let it alone. Is that too strong? The Bible says, "Owe no man anything, but to love one another." Shall we obey it? God's ruling was that an hireling should be paid before the sun went down. (Deut. 24:15.)

I am not saying that a man who is in debt may not be a good man, as he may be overtaken by some unforeseen circumstances, as sickness or death, etc., but if you are out of debt stay out, if possible, and if you are in debt come out as soon as possible.

One trouble with our nation is—too much credit. We are all familiar with the ad signs, "No down payment—18 months to pay." Everything is "charged," from a spool of thread to an auto. If there was a law suddenly put in force, compelling the immediate return of all unpaid-for holdings to the owners thereof, surely there would be a deplorable panorama. You say that is improbable, but listen, the judgment day is coming, in such an hour as ye think not, when we must stand before the Judge of all the earth. Will we be permitted to stand on the

King's right hand when the books are opened and our record shows bills unpaid? Will an unbalanced account prevent us from entering into the kingdom of heaven prepared for us from the foundation of the world? "Think on these things."

Los Angeles, Cal.

JEWISH PASSOVER

John Sleppy

The majority of religious denominations claim that passover in the upper room in Jerusalem that Jesus and His disciples kept was the Jewish passover and they hold the idea that we as Dunkards, still celebrate the old Jewish passover.

I absolutely deny the above statement and in order to prove my position will call the reader's attention to the Jewish passover law in Exodus 12:2, "This month shall be unto you the beginning of months, it shall be the first month of the year to you, (a new year) —in the tenth day of this month they shall take to them every man a lamb according to the house (or tribe) of their fathers a

lamb for an house (each family of a tribe a lamb) your lamb shall be without blemish (from the tenth to the fourteenth gave them ample time to examine the lamb and see if it had any blemish), a male of the first year and ye shall keep it up until the fourteenth day of the same month and shall kill it in the evening. Eat not of it raw nor sodden at all with water, but roast with fire and thus shall ye eat it, with your loins girded, your shoes on your feet and your staff in your hand, and ye shall eat it in haste, it is the Lord's passover." (Verse 46) "Neither shall ye brake a bone thereof."

Now let us go into that large upper room in Jerusalem where Peter and John prepared the passover. How was it prepared? (John 13:26) As a sop. "He to whom I shall give a sop when I have dipped it, and when He had dipped the sop He gave it to Judas." When was the sop prepared? (Verse 1.) Before the feast of the passover (the Jews passover). How long before? The day before on the 13th day.

See Mark 14:26, "And

when they had sung an hymn they went out into the mount of Olives." See also John 18:1, "He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered." (Verse 12) "Then the band and captain and officers of the Jews took Jesus and bound Him and led Him away to Annas first, then to Caiaphas, (28) then led they Jesus from Caiaphas unto the hall of judgment and it was early and they (Jews) themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover," the Jews had not as yet eaten their passover).

John calls that feast in the upper room a supper. He ought to know for he helped to prepare it.

John 13:2) And supper being ended . . . (verse 4) He riseth from supper. Luke calls it a passover and a supper, (22-15) "With desire I have desired to eat this (not the Jews) passover with you before I suffer." (Verse 20) "Likewise also the cup," after supper.

Matt. 26:23 and Mark 14-20 speaks of a dish that contained the passover sup-

per or sop. John 13:20 and Luke 22:21 speaks of a table for the dish that contained the passover supper or sop.

Now readers, compare this passover supper with the Jewish passover and you can see a great difference. The Jews' passover points back, instead of forward. See Ex. 12:14-27, "And this day shall be unto you for a memorial and ye shall keep a feast to the Lord." (Verse 24) "And ye shall observe this thing for an ordinance to thee and to thy sons forever." (Verse 26) "And it shall come to pass when your children shall say unto you, what mean ye by this service," (verse 27) "that ye shall say it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt."

Our passover supper points forward. See Luke 22:19, "For I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come." That is what we pray for when we say, "Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come." When this kingdom comes it will be the consummation of the eve-

ning of this world.

(Rev. 19:7) "Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come and His wife (the church) hath made herself ready." (Verse 9) "Blessed are they which are called unto the marriage supper of the Lamb, and He said unto me these are the true sayings of God."

Dear brethren and sisters, hold fast your profession to the end that no one takes your crown is my prayer.

Ludlow Falls, O.

THE BRIDLED TONGUE

Otto Harris

Dear reader, if you will turn with me to James 3 and read the entire chapter you will find that a very important branch of self-command is the government of the tongue. James tells us in many things we offend all, yet if any man offend not in word the same is a perfect man, and able also to bridle the whole body.

This will not appear an extravagant assertion, when we consider how numerous are the vices in which this

little member takes an active part. If we consider these vices of the tongue we will see how easily one generates another. I have often heard the expression, "I like to see people full of their fun," but we find that those who talk incessantly, must often talk foolishly, and in that way the prattle of his or her tongue degenerates rapidly into that foolish talking and jesting which the apostle says is not convenient.

And also you will find that a jest a few times told, loses at last its humor. Something must then be found to take its place, and the substitute is slander. The faults of our neighbors are then dressed up in all the charms of exaggeration and in a listening audience, when a new accusation is passed upon another's reputation, there is always some one who will carry it on to others, and in this way the tongue riots in its new privilege until it has ruined the reputation of some one else.

All this may be done to a certain extent without violation of truth, because it is not always necessary to speak falsehood to speak

evil of another. It is not necessary to hate or abhor him.

Remember then that the tongue must be restrained in uttering scandalous truths, for the apostle says speak evil of no man. And also if any man among you seems to be religious and bridleth not his tongue, but deceiveth his own heart this man's religion is vain, (Jas. 2:26). Therefore is not the danger formidable enough to induce us to say, I am purposed that my mouth shall not transgress; I will take heed to my ways that I sin not with my tongue. If for every idle word that men shall speak they shall give an account in the day of judgment, what an account shall those men render whose conversation first polluted the pure ear of childhood, and whose habitual oaths first taught the child to pronounce the name of God without reverence and to imprecate curses on his playmates with all the thoughtlessness of youth, but with all the passion and boldness of manhood?

Who then is a wise man, and endued with knowledge? Let him show out of

a good conversation his work with meekness of wisdom; for by thy works thou shalt be justified, and by thy work thou shalt be condemned.

Antioch, W. Va.

SECOND COMING OF CHRIST

O. C. Cripe

The second coming of Christ is one of the great themes of our present day Christian writers and preachers. There are a great many ideas of the manner and time of Christ's second coming advanced by them.

The Christians of almost every century of this era, since Christ ascended and the angels told the amazed disciples, who were eye witnesses, of this glorious event, that this same Jesus, shall in like manner come again, have been looking for Him.

During the first three centuries of this dispensation, the faith in the resurrection and second coming of Christ gave the Christians fortitude and strength to endure all kind of torture

for their faith.

No other subject of the Christian religion is more spoken of than the second coming of Christ by the Apostle Paul. He devotes more than half of his epistles to the Thessalonians to this glorious subject. The Savior Himself gives many signs of His return to collect His elect from off the earth.

In A. D. 1000 many Christians through Europe held the idea that Christ would make His seccond appearance during that year. Robertson in his history of the Christian church tells us "The approach of the thousandth year from our Savior's birth had raised a general belief that the second advent was close at hand; and in truth there was much which might easily be constrewed as fulfilling the predicted sings of the end—wars and rumors of wars, famines and pestilences, fearful appearances in the heavens, faith failing from the earth, and love waxing cold The minds of men were called away from the ordinary cares and employments of life. Some plunged into desperate recklessness of living; crowds of pilgrims

flocked to Palestine, where the Savior was expected to appear for judgment."

About one hundred years ago a man by the name of Wm. Miller, predicted that Christ would make His second advent in 1844. He founded the denomination called Adventists.

In about 1870, a brother of our fraternity by the name of Wm. C. Thurman set a date for Christ to make His second advent into the world. Charles T. Russell about the same time predicted that Christ would make His second presence in 1874. He held that it would all be in a spiritual form and only be seen by an eye of faith.

At the present time there are some that have set 1938 to be the time due for Jesus to make His second appearance. About all who have set dates for Christ's second advent base their conclusion upon the prophecy of Daniel and Revelation. Much of their interpretations are conjectures, and much is misleading.

There are some ideas that are circulated throughout this land by the press, radio, and pulpit as gospel, that I believe are erroneous. The

setting of dates, based on chronology, for the second advent of Christ. Those who hold this idea get their conclusions on the 12th chapter of Daniel. If they knew for sure the right starting place these texts in Daniel might be of some benefit in calculating the right date of Christ's return.

All who have tried to set a certain date had to use a certain date to start from. All who have done so, had to do it by inference, or surmise; that is why that such Bible students differ on their starting date of Daniel's 1260, 1290 and 1335 days, hence get different dates for Christ's second advent. This should be evidence to show that they are mistaken in their calculations.

I have often wondered why some men wanted to know more about the day of Christ's second coming than Jesus did Himself. He says, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." (Matt. 24:36.)

There are some things pertaining to the second coming of Christ our Savior that are positively revealed

to His disciples, and if we are His disciples it is for us; and those things that are revealed are sufficient for us to "Believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (St. John 20:31.)

We will mention some things that are revealed. Jesus said to His disciples: "I will come again and receive you unto Myself, that where I am ye may be also." (St. Jno. 14:3.) The angels announced at His ascension "That this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11.)

Again Jesus says: "They shall see the Son of Man coming in the clouds of heaven, with power and great glory." (Matt. 24:30.) "For the Son of Man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works." (Matt. 16:27.)

Paul says: "For the Lord Himself shall descend with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first,

then we which remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:16-17.)

Jude says: And Enoch also, the seventh from Adam prophesied of these, sayings, behold the Lord cometh with ten thousand of His saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (Jude 1:14-15.)

Jesus says, "Behold I come quickly; and My reward is with Me to give to every man according as His works shall be. He which testifieth these things, saith surely I come quickly. Amen." (Rev. 22:13-20.)

From these scriptures and many more which could be produced, we have incidents that are positive, no guessing, or surmising about it; Christ is coming again, to collect His faithful saints, both dead and

alive. He is coming with power and great glory in the clouds of heaven, that He will collect His saints in the air. He will come as a thief in the night, which will make it necessary for all to watch that that day doeth not take us unaware. The Master wants His people to be ready. The only way I know of to be ready is to purify our souls by obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. (I Peter 1:22.)

The Savior says: "Not every one that saith Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." (Matt. 7:21.)

At the first advent of Christ, the Jews knew that the time was near for Him to come. They had conceived ideas from the prophets, how this event would transpire or come to pass. We must not think that the Scribes and Pharisees had no scripture whatever to base their conclusions on; for they did. But the great mistake they made was that they thought they

knew how the Messiah would reveal Himself. When really the Messiah, Jesus Christ, did come they were filled up with their own ideas, till "Their hearts had waxed gross, and their ears are dull of hearing, and their eyes they have closed."

(Matt. 13:15.)

When Jesus came it was so different from what they had expected and so foreign to their views that they could not conceive the idea how this Jesus could be the long looked for Messiah; and rather accepted a murderer than to have Jesus to be their Christ. Peter told them: "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17.)

Paul says: "None of the princes of this world knew, (that Jesus was the Christ) for had they known it, they would not have crucified the Lord of glory." (I Cor. 2:8.)

Before Christ ascended, the disciples were very desirous to know whether the kingdom was going to be restored to Israel. Jesus told them: "It is not for you to know the times or the seasons, which the Father hath put in His own power." (Acts 1:7.) From these

scriptures I would infer that there are some things that the Father has not revealed to man; one is the day and hour of Jesus' return. Yet it is the Father's will that we should have some signs to inform us that the time is near.

Let us take heed unto that, when we see these signs coming to pass then we are instructed: "Ye know that it is near, even at the door." (Matt. 24:33.) It is necessary for us to be ready, to have oil in our vessels, that we may be worthy to meet the Lord in the air and go with Him to the marriage supper of the Lamb. Then how necessary is it for us to have on the wedding robe of righteousness.

Dear reader, there is something for us to do if we want to be accepted when Jesus makes His appearance in the clouds of heaven to collect His saints. It won't make any difference in what manner or what year, or day, or hour He comes, if we are a good and faithful servant Jesus will find us. And He will reward us for His reward is with Him.

"Lo! He comes with clouds descending,

Once, for favored sinners slain.
 Thousands, thousand saints attending,
 Swell the triumph of His train;
 Hallelujah! hallelujah!
 Jesus now shall ever reign!"
 Salida, Calif.

KIND WORDS

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much.

They help one's own good nature and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze more fiercely.

Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them; bitter words make them bitter and wrathful. words make them wrathful.

There is such a rush of all other kinds of words in our days that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.

—Publisher unknown.

NEWS ITEMS**BARTON, MD.**

On September 12th, Bro. Theo. Myers of North Canton, Ohio, will begin a series of meetings at the Broadwater Chapel, Md., with a love feast the following Saturday, September 19th.

An invitation is extended to all those who desire to be with us.

Mamie Broadwater.

NORTH LIBERTY, IND.

The Fairview congregation met in regular quarterly council August 15th at 7:30 p. m.

Our meeting opened in the regular order by singing 441, then Bro. Hostetler read the first 15 verses of Titus 2, and made a few remarks, then Bro. D. B. Steele of Wenatchee, Wash., led us in a very fervent prayer in behalf of the church.

Then our Elder, Bro. Hostetler took charge of the meeting. All business that came before the meeting was disposed of in a Christian

manner.

Bro. and Sister Clyde Miller were reinstated in the deacon's office. We were glad to have Bro. Steele with us and help to assist in the work. Bro. Steele preached for us several times while with us, which we appreciated very much.

Bro. Hostetler remained with us over Sunday, at which time we met for Sunday School at 9:30.

As our Elder will be away for several weeks we would appreciate it very much if some of our ministers would drop in and give us a sermon. We have Sunday School every Sunday at 9:30, you will be welcome any Sunday.

We as a small congregation desire an interest in your prayers in behalf of our little flock.

M. S. Morris,
R. 3, No. Liberty, Ind.

MOTHER SHIPTON'S PROPHECIES

In the Year 1449 A. D.

"Mother Shipton" was born at Norfolk, England, over 500 years ago. She died at Clifton, Yorkshire, England, in the year 1449 A. D.

She was evidently a great student of the Prophetic Books of the Bible, for in her writings she says "Prophecy declares it so."

"She saw what was going to take place in the 20th century, or the "Latter Days."

"She wrote it in the form of a poem published here in part."

And now a word in uncouth rhyme
Of what shall be in future time;
For, in thos wondrous far off days,
The women shall adopt a craze
To dress like men and trousers wear,
And cut off all their locks of hair.

They'll ride astride with brazen brow,
As witches do on broomsticks now.
Then love shall die and marriage cease,
And nations wane as babes decrease.
Then wives shall fondle cats and dogs,
And men live much the same as hogs.

A carriage without horse shall go,
Disaster fill the world with woe;
In London, Primrose Hill shall be,
Its center hold a Bishop's See.
Around the world men's thoughts shall fly
Quick as the twinkling of an eye.

And waters shall great wonders do,
How strange, and yet it shall come true.

Then upside down the world shall be,

And gold found at the root of tree.
Through tow'ring hills proud man shall ride,

No horse or mule move by his side.

Beneath the waters men shall walk,
Shall ride, shall sleep, and even talk;

And in the air men shall be seen,
In white, in black, as well as green.
A great man then shall come and go,

For prophecy declares it so.

In water iron then shall float,
As easy as a wooden boat.

Gold shall be found in streams and stone

In land that is as yet unknown.

Water and fire shall wonders do (steam),

And England shall admit a Jew.

The Jew that once was held in scorn

Shall of a Christian then be born.
 A house of glass shall come to pass
 (The Crystal Palace)
 In England—but, alas! alas!
 A war will follow with the work
 Where dwells the pagan and the
 Turk.

The states will lock in fiercest
 strife,
 And seek to take each other's life;
 When North shall thus divide the
 South,
 The eagle builds in lion's mouth.
 Then tax and blood and cruel war
 Shall come to every humble door.

Then, when the fiercest fight is
 done,
 England and France shall be as one.
 The British olive nest shall twine
 In marriage with the German vine.
 Men shall walk beneath and over
 streams—
 Fulfilled shall be our strangest
 dreams.

All England's sons that plow the
 land
 Shall oft be seen with Book in hand.
 The poor shall now great wisdom
 know,
 And water wind where corn doth
 grow;
 Great houses stand in farflung vaie,
 All covered o'ev with snow and hail.
 In nineteen hundred twenty-six,
 Build houses light of straw and
 sticks,
 For then shall mighty wars be
 planned.
 When pictures seem alive with
 movement free,
 When boats like fishes swim be-
 neath the sea,
 When men like birds shall scour the
 sky.

Then half this world, deep drenched
 in blod, shall die.
 But those who live to see all this
 through,
 In fear and trembling this will do:
 Flee to the mountains and the dens
 To bog and forest and wild fens—
 For storms will rage and oceans
 roar,
 When Gabriel stands on sea and
 shore.
 And as he blows his wondrous horn
 Old worlds shall die and new be
 born.

—Selected.

CONFERENCE MINUTES

The Conference minutes have
 been distributed and are now in the
 hands of members.

Upon inspection a number of
 errors will be found, the most con-
 spicuous of which involves the mis-
 placing of most of the letters of
 greeting which appear in the body
 of the minutes instead of at the
 end.

The responsibility for this lies
 strictly with the printer. Upon
 correcting galley proof, it was found
 so poorly set up that I requested
 page proof be sent me before
 printing. This was not done and
 the printed minutes were sent in-
 stead. The officers of the meeting
 decided that in as much as the text
 was complete, we accept the work.

Extra copies are available and
 may be had from the undersigned
 at 2 cents per copy and postage (3rd
 class). Please make your wants
 known immediately as these will
 be available only so long as present
 supply lasts.

Ord L. Strayer,
 Vienna, Va.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Luke 19:28-48.
- Oct. 11—Luke 20:1-18.
- Oct. 18—Luke 20:19-47.
- Oct. 25—Luke 21:1-19.
- Nov. 1—Luke 21:20-38.
- Nov. 8—Luke 22:1-20.
- Nov. 15—Luke 22:21-46.
- Nov. 22—Luke 22:47-71.
- Nov. 29—Luke 23:1-26.
- Dec. 6—Luke 23:27-56.
- Dec. 13—Luke 24:1-28.
- Dec. 20—Luke 24:29-53.
- Dec. 27—Review the characters and messages of Luke.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Jesus Goes to Jerusalem. John 12:12-19.
- Oct. 11—The Wicked Husbandmen. Matt. 21:33-46.
- Oct. 18—The Ten Virgins. Matt. 25:1-13.
- Oct. 25—Jesus Washing the Disciples Feet. John 13:1-20.
- Nov. 1—Jesus in the Garden. Luke 22:39-46.
- Nov. 8—Judas Betrays Jesus. John 18:3-12.

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- Nov. 22—What Happened When Jesus Died. Matt. 27:45-53.
- Nov. 29—Jesus Taken From the Cross and Buried. John 19:31-42.
- Dec. 6—Jesus Arisen From the Grave. Luke 24:1-12.
- Dec. 13—Jesus Seen by Disciples. John 20:24-29.
- Dec. 20—Jesus Goes to Heaven. Luke 24:50-53.
- Dec. 27—Review. Jesus Our Living Savior.

BIBLE MONITOR

VOL. XIV

October 1, 1936

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go in' o all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TWICE DEAD

Part Three

When we speak of physical death we think of a body in which the vital organs and senses no longer function. In this state the body soon deteriorates and becomes odious to look upon. In the spiritual death of which Jude speaks there is a like condition. When that power that makes spiritual life possible takes its flight, growth and development cease and deterioration sets in and the ultimate result in the life of the individual is just as odious to look upon by those who are alive spiritually.

In the former case we inter the body under the clods of the earth and thus remove it from our sight but in the case of spiritual death we cannot do this. Because

of this we are confronted with a multitude of walking corpses whose spiritual senses no longer function and who are deteriorating day by day before our eyes in a deplorable way, which presents a repulsive and gruesome spectacle indeed. The saddest part of the matter is, that it is a condition which we are helpless to overcome. "For it is impossible for those who were once enlightened—if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:4-6.) In the light of this our only recourse is to warn those who are yet "alive" not to "become entangled again and overcome."

This matter of Christianity is not to be trifled with. We are told in II Pet. 2:

20-22, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

The truth of this scripture has been verified before our own eyes. In this transition in the churches of late years which has resulted in spiritual death to so many it is evident beyond doubt that "the latter end is worse with them than the beginning." In other words they are in a worse condition than before they accept Christ as their Savior.

It is astonishing to see the number of professed christians who of late years have again been overcome of the "pollutions" of the world and

to know with what ease the false teachers have been able to turn them from the "holy commandments delivered unto them" in spite of the fact that they had solemnly vowed faithfulness before God and many witnesses. Then too it seems strange when the gospel warns so definitely and repeatedly as to these false teachers and their activities that folks have taken up so readily with their blasphemous theories. Certainly those who have turned down the gospel teachings for these spurious ideas and theories of men will have no excuse when they stand before the judgment throne of God.

Notice with me the condition that is before us. Elders and ministers who a few years ago taught and lived nonconformity to the world in its numerous phases, wore the beard, dressed in the order of the church, took no part in amusements or worldly affairs but lived a life of godliness and sobriety with all gravity before the world. Today we see them dressed in the latest styles and fashions, beard shaven off, sporting and frolicking

in the bathing pools and other worldly amusements, taking part in all the popular worldly affairs, advocating and living just the opposite from what they did, yet they have the audacity and insolence to stand before a congregation and pose as ministers of the gospel of Christ.

Again, sisters who a few years ago adorned themselves in "modest apparel, with shamefacedness and soberity" in all meekness and humility, never appearing public without being properly attired with prayer veil upon their heads, spent their time in the home making it a sacred place and training the children therein "discrete, chaste, keepers at home, good obedient to their own husbands" in keeping with gospel teachings, (Titus 2) who were ashamed to be seen in places of questionable amusement. Today we see them with their hair shorn off, their faces powdered and painted, dressed in the height of fashion from head to foot, which is suggestive and vulgar, adorned with all manner of jewelry and costly array, and interested in all the attractions and

amusements that the world has to offer. Some have evidently lost all sense of shame for they have the brazen impudence to walk down the streets of a city practically naked and act as if they think it smart. Their time is taken up in innocent (?) card parties (gambing), club and social activities and reveling in other forms of worldliness.

All these things are done without any evidence of remorse in spite of the fact that in the baptismal stream they had solemnly "renounced Satan and all his pernicious ways and all the sinful pleasures of the world, and covenanted with God to live faithful unto death." Inasmuch as there is no feeling of guilt it is evident that their spiritual senses are no longer functioning and as time goes on it is noticeable that deterioration continues and the life becomes more corrupted. Such, Jude tells us, are "Twice Dead." This is indeed a sad picture, so sad and so grieved to look upon that those who are entangled and not yet overcome of the evil one ought to turn to God with a whole heart lest they sud-

B I B L E M O N I T O R

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Ezra L. Beery, Union, Ohio, Associate Editor.

denly be overcome by this awful whirlpool that drags men down to the pit of destruction.

May God help them so to do.

CORRECTION

In Sepember 1 Monitor an error was made on two communion dates. The Plevna, Ind., communion is on October 3rd and the Eldorado, Ohio, communion is on October 10th.

—Editor.

NOTICE

The district meeting of District No. 3, will be held in the Clover Leaf church, McClave, Colo., October 10-11-12.

Elders meet Saturday, October 10th.

Let us all pray that this meeting will give us much spiritual strength and God much glory and that His kingdom might be enlarged here in the world.

Wm. Root, Dist. Clerk.

KEEPING THE FAITH

J. H. Beer

(II Tim. 4:6-7) "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Paul in giving charge to Timothy, (V. 2) urges him to preach the word, such as is revealed in the word of God, and adapted to promote the spiritual god of men.

Paul realizes his work is about completed, and he warns Timothy of a time when they will not endure sound doctrine and will secure teachers who will not

condemn their sins, teaching old wives fables in place of the word of God. Is not this condition manifest in this our day? We are certainly living at a time when the world needs men who will preach the whole gospel. Paul asks Timothy to fulfill his ministry, to discharge its duties faithfully.

Paul knowing that he had finished his course he urges Timothy to teach the things that become sound doctrine, "preach the word." Paul refers to his own work, saying I have fought a good fight. See Acts 16:22, his encounter at Phillipi, also Acts 17:17, "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the markets daily with them that met with him."

(Acts 20:27) "For I have not shunned to declare unto you all the council of God, I have kept the faith." When Paul speaks of keeping the faith he had reference to something definite. Faith is a noun. (Webster) Faith is theology, the assent of the mind or understanding to the truth of what God has declared. (Heb. 12:2) "Looking unto Jesus, the author and finisher of our

faith."

Paul in writing to the church at Ephesus, of which Timothy was the Elder, makes this statement (Eph. 4:3-5) "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all."

It was this one faith, this one gospel that Paul kept. (Gal. 1:8) "But though we or an angel from heaven preach any other gospel unto you let him be accursed." (V. 11) "But I certify unto you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Paul did not learn the doctrine he taught at some theological school. He takes pains to show that he has received the doctrine which he preaches immediately from Christ—this was the faith he kept, and urges Timothy to preach.

Although a learned man he in no way magnified his

intellectual training as a means of superior efficiency. (II Cor. 3:5) "Not that we are sufficient of ourselves to think as of ourselves; but our sufficiency is of God." Paul uncompromisingly taught men to believe and obey the doctrine he taught, and he himself lived, observed, and obeyed, what he would have others do.

May you from the heart have obeyed that from of doctrine once delivered to the saints, that you may be justified and receive the crown of life when you have finished your course.

Denton, Md.

REVELATION 4:1

J. A. Leckron

We now go to the first verse of the fourth chapter of Revelations to see what John saw in that vision. We have said that this open door in heaven, and this calling up of John through that door into heaven, indicates to us the manner in which Christ intends to fulfill His promise to keep certain of His saints "out of the hour of temptation;" and by what

means it is that those who "watch and pray always" shall "escape" the dreadful sorrows with which the present world, in its last years, will be visited. Those of them that sleep in their graves, shall be recalled from among the dead; and those of them who shall be found living at the time, "shall be changed, in a moment, in the twinkling of an eye;" and both classes "shall be caught up together in the clouds, to meet the Lord in the air."

The same voice which John heard, even the voice of the trumpet, whether dead or living, they shall hear, saying to them, "Come up hither." And there shall attend a change and transfer as sudden and miraculous as in his case. And as the seven Epistles show us these faithful ones in their sufferings, conflicts, virtues and victories on earth, the chapter before us carries us to the contemplation of their estate and dignities in heaven. It is high and peculiarly holy ground that here rises to our view, and it becomes us to venture upon it with measured and reverent steps. It would seem, indeed, as if it were

rather a subject for angels than for men; but God hath caused it to be written for us and has pronounced special blessing upon them that read, hear, and keep what has been thus recorded for our learning.

The scene of this vision is in heaven, not in the temple, as some have represented. The door which John saw was an opening in the heaven. The voice that he heard came from above. It commanded him to come up. And it was potent; for immediately he became in the Spirit. It wrought an instantaneous rapture, so that the next opening of his eyes disclosed his presence in a supernal region. There is no allusion to Jerusalem or to its temple. The whole scene is heavenly, and relates only to what is heavenly.

It belongs to a realm above the earth, and above all the sanctuaries of the earth. The heaven of this vision would therefore seem to be indefinitely, the regions above us. This, however, we take to be certain, that the location of what John saw, was now earth, but above the earth, and quite unconnected with the

earth. Whether there was a literal, bodily transportation of the beloved John from the earth to the region of space, is not stated, nor inferable from the description. Perhaps the apostle himself was not able to perceive how it was. Paul could not tell whether he was in the body, or out of the body when he was caught up. This only he knew, that he was somehow present in the third heaven, and that that presence was the same to him as a bodily transportation, equally real, and equally effective.

It was the same in John's case. He tells us that he was called by a mighty voice to come up into heaven, and straightway became in the Spirit in some mysterious, miraculous state, wrought by the power of God, which was to all intents and purposes, a complete translation from Patmos to the hidden sky.

He was not dead; he was not in a mere swoon; he had all his senses entire; his ears heard; his eyes saw; his heart felt; his capacity to weep and to speak continued with him; and the thing was, in all respects, the same as a bodily carry-

ing up to the heavenly sphere, where he found what he was commanded to describe.

We notice also that this vision sets forth what is to be after the fulfilment of the vision and letters concerning the churches. The links of consecutiveness are distinctly expressed, and are by no means to be overlooked. The declared object for which the apostle was called up into the sky, was to be shown, not what existed in heaven at the time, as some have mistakenly thought, but the things which must take place after what he had already seen and described.

As John was called up just to be shown the things which must take place after these things, of course, all that he saw and heard consequent upon that rapture, can only be referred to the period next following the things of the first vision. That vision, as we have been led to conclude, and as we think must be admitted, embraces the whole continuity of the dispensation under which we are now living, and takes in the entire earthly church-state, from the time of the apostles

to the end of the age; which is at Christ's coming again to receive His people to Himself. That end, we regard as very near; but so long as it is yet future, the time to which this vision refers is also future. It relates to things which do not exist as yet, and which can not become reality till that to which they are specifically said to be subsequent is fulfilled. It is therefore a picture of things in the sky, immediately upon the first movement of the Savior in His coming to judgment, marked by the miraculous seizing away of the saints from their associates on earth to the clouds of heaven.

It is also to be observed that the things foreshown in this vision, whilst they come after the first interference with the present order, still precede the great tribulation, and the scenes of judicial visitation upon the apostate church and the guilty world.

Indeed, it is from what is here depicted, that those inflictions proceed. What John sees, is permanent. It continues through all that comes after, the same as seen at the first. The

throne, the Elders, the living ones, retain their places unchanged, and have direct connection with all that subsequently transpires. Nay, the action of the seals, in chapters six and seven, which brings the great tribulation upon the world, and the still remoter action of the trumpets and vials, and the whole catena of judgments described in the afterpart of this book, proceed from, and depend more or less on the scene of glory and power represented in these two chapters.

The realization of what they describe must, therefore, fall intermediately between the first removal of saints from earth, and the forthcoming of the great troubles, and the destruction of Babylon and anti-Christ. In other words, it is a scene of things to be manifested in heaven, immediately succeeding the beginning of the judgment of the church, and preceding the judgment of the world of apostates and sinners.

It is a picture of the result of the former; and of the source and instrument of the latter. If there is anything divine in the book, and everything in it proves

to us that it is divine, the announcement of the object for which John was taken up to heaven to see these sights, must also be divine.

It was a trumpet voice from heaven that made it; and its effect was instantaneously miraculous, carrying the prophet by some mysterious unlocking of his inner nature, quite away from the earth. And that voice declared that John was thus called and transported to see, not what was to beget seriousness in him, or merely to persuade the reader that there was something of moment to be told, but what must take place after the fulfillment of the things pertaining to the churches.

What he was to be shown was not to prepare for the prophecy, but was itself the head and front of the prophecy. What he was to see was to become reality. It was to come to pass. It was in due time to be history and fact. And upon evidence as solid as those which prove the inspiration of this book, we hold that these two chapters are as substantially prophetic as anyother part.

They do relate directly to

the earth, but they compass a very grand part of the results of God's gracious doings in the earth for all these ages past, and a very grand part of what is to affect the earth for all the recurring ages of the future.

We trust that each one of us as members of the Dunkard Brethren church will strive to read and to understand the meaning of the things that are written in this wonderful book called Revelation, that we may find out the joy and blessings there is to those who study it, and also find out the doom of those that do not obey the gospel.

We now come to the throne that John saw in the vision, but I will leave it for another article later on.

Greentown, Ind.

I have been driven many times to my knees by the overwhelming conviction that I had no where else to go: my own wisdom and that of all around me seemed insufficient for the day.

—Abraham Lincoln.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

PASTORS

John Sleppy

The word pastor to my knowledge is only once mentioned in the New Testament. In Eph. 4:11, "And he gave some apostles and some prophets; and some evangelists, and some pastors and teachers." In I Cor. 12:28, the apostle Paul omits the word pastor and starts with the body of Christ which is the church. "Now ye are the body of Christ and members in particular; and God hath set some in the church: first apostles, secondly prophets, thirdly teachers; after that helps (Holy Spirit), governments" Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

The old prophets words are still going into fulfillment. The pastors are all dead, see Jere. 10:21, for the pastors are become brutish (void of reason) and have not sought the Lord (how true that is), they are more lovers of entertainments, theatrical dramatic performance than lovers of God. See II Tim. 3:4-5. (Jere. 12:10) Many

pastors have destroyed my vineyard (the old faith and practice of the church) they have trodden my portion under foot. (Heb. 10:29.) "Who hath trodden under foot the Son of God (by not keeping His commandments neither teaching them to others and are following the spirit of the world) and hath counted the blood of the covenant an unholy thing and hath done despite unto the Spirit of Grace."

Let us still continue to read Jeremiah 23:1-2, "Woe be unto the pastors that destroy and scatter the sheep of my pasture saith the Lord." That is apparent and don't need to be argued. (V. 2) "Therefore thus saith the Lord God of Israel, against the pastors that feed My people, ye have scattered my flock and driven them away and have not visited them." No they don't visit them, they do not pass the annual visit any more, they pay no attention where they go nor what they do, or how they dress and follow the styles of the world.

I have a comment before me that was published in a Sunday School quarterly, which reads" as follows:

It seems that Jesus did some of his teaching by exaggeration: the needle eye, straining at the gnat and swallowing the camel, and the beam in the eye are examples. He sometimes overstated the truth to compel attention.

Is that what it does in our lesson text? If so, just how far shall we tone it down? Far enough to allow us to go on and lay up money for a rainy day. The above is a doubt of the truth of Jesus Christ's teaching.

Exaggerate means to enlarge beyond the truth (overstate the truth). That is, He made His assertion too strong.

The churches of today don't like that. They want to modify, tone down, the teachings of our blessed Lord to suit the people, yet they will say, Lord, Lord, and follow their modifications. There was a meeting Tuesday, Piqua, Ohio, February 18. Rev. Perry Prather of Dayton will address a meeting of fathers and sons at the Church of The Brethren on Tuesday evening. Love will serve as toastmaster and musical numbers will be given during the evening by local talent. Rev. Prather is a

graduate of Yale university, vice president of the Ohio Council of Religious Education, secretary of the Pastors Advisory International Council of Religious education. More than 175 were expected to attend the gathering. (Matt. 24:28) "Where the carcass is there will be the eagles."

Ludlow Falls, Ohio.

AFTER CONVERSION

Wm. Root

(Mark 12:30) "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

In the hearts of all who have been thoroughly converted, who walk in the light of God there soon comes a conscious hunger for deliverance from everything that is contrary to God's will, and for more complete and increased conformity to the divine nature.

The deeper the experience the deeper will be our hunger and the greater will be our hatred toward everything that hinders com-

munion with God and of loving Him with all our heart, and with all our soul, and with all our mind, and our neighbor as ourselves.

Our Savior plainly recognized this fact when in His sermon on the mount He declared, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

There remains in the hearts of true Christians, those who have been born of the Spirit, those who are conscious of real love, and faith and hope toward God, those who are begotten of Him in soul: a desire to put away that old inherited nature which is corrupt, which Paul terms the "old man" and the "carnal mind, that is enmity against God."

I think all will agree with me that all true Christians should hate that inherited evil nature, which we find in the natural man, and strive against it and yearn for deliverance from it.

The religion which is taught in both the old and the new testament are one and the same religion.

From the beginning of time God has demanded that his people should love him

perfectly and entirely. We should love God with all the capacity of our being. No rival affection should find place in our hearts. In the law given by Moses he said, "Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy mind." Christ also gave the same command in declaring our duty under the gospel. (Matt. 22:37-38) "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment."

Then again, if the carnal mind is enmity against God and is not subject to the law of God neither indeed can be. As we read in Rom. 8:7, God then in commanding us to love Him with all our heart naturally provided for the removal or cleaning away of everything that would make it impossible for us to obey him.

The word agrees to that statement, for to the Old Testament saints He promised, as we read in Deut. 30:6, "And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy

God, with all thine heart, and with all thy soul, that thou mayest live."

And to us under the new dispensation He says, (I Jno. 1:7) "If we walk in the light, as he is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth from all Sin."

Then again, God has declared that His wrath is revealed from heaven against all ungodliness and unrighteousness in men. (Rom. 1:18) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

God loves righteousness, but He hates iniquity. (Heb. 1:9) "Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

(Prov. 8:13) "The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the forward mouth, do I hate."

God cannot consent to evil, for He is of purer eyes than we are and He cannot behold it. He cannot look upon iniquity, (Heb. 1:13)

"Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

God commands us to be holy, for He is holy. (Levi 11:44) "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." (I Pet. 1:16) "Be ye holy: for I am holy."

After we are freed from our bondage of sin, we can know that our old man is crucified. Paul says in Rom. 6:6, "Knowing this that our old man is crucified with him, hat the body of sin might be destroyed, that henceforth we should not serve sin."

Can it be God's choice that the nature which He has declared to be "enmity" against Himself should remain in the human heart? We think not. After our conversion we should be "pure in heart." Jesus said, (Matt. 5:8) "Blessed are the pure in heart: for they shall see God." And in I Jno. 3:3, "And every man that hath this hope in him

purifieth himself even as He is pure." Purity of heart can be found only by faith in the cleansing power of Jesus blood. After conversion then the cry of the soul should be for purity for the indwelling of God's Holy Spirit. The work of the Holy Spirit in purifying the heart is but a preparation for his indwelling.

(John 14:17) "Even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. The Holy Spirit will lead the converted, new born soul into all truth." (Jno. 16:13) "Howbeit when He, the Spirit of Truth, is come He will guide you into all truth."

Dear friends it is beyond question plainly revealed to us that it is the will of God that we, his children, should "grow in grace and in the knowledge of the truth." Then we are assured that the path of the "just" is as a "shining light that shineth more and more unto the perfect day."

(Psa. 16:11) "Thou wilt shew me the path of life: in thy presence is fullness

of joy; at thy right hand there are pleasures forevermore." And in Psa. 27:1, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?"

After conversion we should go on and continue to increase in all of the fruits of the Spirit. (Gal. 5:22-23.) For if we do not increase in love to God and our neighbor, if we do not have more and more of the mind that is in Christ, if we do not feel more as Jesus felt when He wept over Jerusalem and when on the cross He prayed, "Father forgive them for they know not what they do," if we are not more concerned over lost souls, and over the desolation of Zion the church, in these last days, when so many are falling away, if we are not more and more inclined to self denial and self sacrifice in behalf of souls, if we are not increasingly drawn out in prayer for all saints and for the upbuilding of God's kingdom; if we are not reflecting in our lives and characters more and more of the divine image, continually hungering and

thirsting to know more and more of the love of God that passeth knowledge, If we do not these things, then there is surely something sadly wrong in our Christian experience and in our practice.

Paul has said, "And the Lord makes you to increase and abound in love one toward another and toward all men, even as we do toward you." (I Thess. 3:12.)

Great Bend, Kan.

OUR GUIDE

Ida Helm

"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6.

"O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his step." (Jere. 10:23.)

To know God truly, to acknowledge Christ our Savior is something more than mere head knowledge. It is to be out of heart with self, to forget self, to humble self and exalt Christ. It is said that if humility is dying out this is because the idea of God has been impoverished or impaired in the thought of our day. Self-reliance must be destroyed and implicit trust

in God must be established if we would keep in the right way. If we have turned to God and are trying to follow Him without humbling ourselves, if we have any self-exaltation in ourselves we are on dangerous ground. "Pride goeth before destruction, and a haughty spirit before a fall." "God hates a proud look."

Jesus the Word is our only safe guide. Without Him we grope in utter darkness and we know not where our next step will land us. The blind man will stand perfectly still if he misses his guide. We are as dependant on Jesus as the blind man is on his guide.

The destruction of self-reliance in the character is far more than regained when the soul rests in perfect trustfulness on the all powerful arm of God. God created us and redeemed us and he expects us to acknowledge Him in all our ways. He expects us to do well the work He has entrusted to us. "Now the God of peace, that brought again from the dead our Lord Jesus . . . make you perfect in every good work to do His will." (Heb. 13:

20-21.)

He expects us to acknowledge Him in studying His word. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 3:15.)

He would have us acknowledge Him in our worship. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." John 4:24.)

He expects us to recognize Him in our traffic with our fellowbeings. "As ye would that men should do to you, do ye also to them likewise . . . love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest, for He is kind to the unthankful and to the evil." (Luke 6:31-35.)

Yes, He wants us to acknowledge Him in our thinking. He says, "Bring in captivity every thought," (II Cor. 10:5) "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are

of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8.)

He would have us acknowledge His guidance in our dress. Jesus concerned Himself enough to tell us in His word to be "not conformed to this world; but be ye transformed by the renewing of your mind." (Rom. 12:2.)

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." (I Pet. 3:3.) Hear the 4th verse, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Christians must separate themselves from the world and its vanities and fashions in attire as well as in the daily life. We should never think of going anywhere we cannot take Jesus with us. If he will not go we should stay with Him.

Jesus would have us acknowledge Him at our meals. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the

glory of God." (I Cor. 10:31.)

In this life we are never beyond the reach of temptations. They are real and all of us are exposed to them. They test our character and show what it really is. We may be complacent and at ease when all our energies should be concentrated to fight the enemy. The Bible says, "Let him that thinketh he standeth take heed lest he fall."

Through lack of watchfulness men fall into sin which exceedingly provokes God, till at last his hand is stretched forth in chastisement. The only sure test of a man's profession of Christianity is his actual submission to Christ. Nothing great or wonderful he may accomplish in life, even in church proves his possession of the Spirit of Christ. A man may be considered a most successful missionary, he may preach edifying and eloquent sermons, he may write ably in defense of Christianity, but the only proof of the truth of his profession is his actual submission to Christ in all things. If he is actually following Christ he will not seek his own glory or the

praise of men, he will actually forget self.

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from Me, ye that work iniquity."

Living close to Him we lose sight of self, and do His will. The Bible is God's word and its meaning to us is everlasting life or eternal torment. Then how can any one be careless with it or trifle away their time while they have time to serve God and make their "calling and election sure." (I Peter 1:10.)

If we follow closely in our Guide's footsteps we point others to the Christ, the Lamb of God that taketh away the sins of the world. Gideon's three hundred true hearted men had to break their pitchers before the light shone forth and discomfited the enemy. We must be broken vessels, emptied of self that the Holy Spirit within may reveal Christ in us. If we are half asleep to our duty and opportunity, He saith,

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14.)

Surely these stirring words of God will rouse the drowsy soul to action, and spur him on to keep close to his Guide.

R. 2, Ashland, O.

Provide neither gold nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. Matt. 10:9-11.

EFFECTUAL PRAYER

Jesus used a great many parables to teach the disciples and the crowds who followed Him. One time, He said, there was a widow in a certain city who went to a judge for help. But the judge would not pay any attention to her, though the widow kept going to the judge, and kept going to him. At last, when he saw that she was in earnest, he said, "Well, I will help her since she has come so often

and I know she really wants me to help her." So he did as she wished.

Now Jesus said if a judge who was unjust would finally do as the woman desired, then God who is very Good and kind would help His own children when they needed help. Let us be in earnest when we ask things of God, and He will surely answer us.

Prayer is a very great and wonderful privilege. Prayer is talking with God. There is a song that says something like this: "You may telephone to Heaven almost any time; Central's never busy, always on the line." Jesus is never too busy to hear our prayers, if we are honest, for He loves to have us come to Him with our needs and wishes.

Then Jesus told another parable about two men who went to the temple to pray. One a Pharisee, a rich man, the other was only a poor publican.

The Pharisee stood up, lifting his head proudly toward the sky, and said in a very proud way: "God, I thank thee that I am not like other men. I am glad I am better than they are. I am not like this poor publi-

can, I fast twice in the week, and I give tithes of all that I have."

But the publican who was standing some distance away from the Pharisee, would not even so much as lift up his face or his eyes. He stood with bowed head, very distressed over his wrong, and needing the help of God. He wanted to live so that his Heavenly Father would be pleased. So he he prayed: "God, be merciful to me a sinner."

Now Jesus said this simple prayer of the publican was the one that was heard by God, for the Pharisee was not speaking to God because he did not know God. He wanted the people to know how good he was. God cannot hear the prayer that is proud and full of boasting; He can hear only the prayer that is sincere and full of need and praise to God. He has promised that He will give us anything we need if we ask Him, believing in Him.

Let us learn to pray, not only for ourselves, but also for others, who need the Lord Jesus in their lives.

"Jesus, hear me while I pray
For the lands so far away;

With Thy love make all
things bright,
Turn all darkness into
light."

But he that is greatest
among you shall be your
servant.

BE KIND TO THE LOVED ONES AT HOME

Be kind to thy father, for when
thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell
from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he
is old,
His footsteps are feeble, once fear-
less and bold.
Thy father is passing away.

Be kind to thy mother, for lo! on
her brow
May traces of sorrow be seen;
Oh well mayst thou cherish and
comfort her now,
For loving and kind hath she
been.
Remember thy mother for thee will
she pray
As long as God giveth her breath.
With accents of kindness then cheer
her lone way
Even to the dark valley of death.

Be kind to thy brother—his heart
will have dearth
If the smile of thy joy be with-
drawn.
The flowers of feeling will fade at
their birth
If the dew of affection be gone.

Be kind to thy brother, wherever
you are,
The love of a brother shall be
An ornament purer and richer by
far
Than pearls from the depths of
the sea.

Be kind to thy sister, not many may
know
The depths of pure sisterly love;
The wealth of the ocean lies
fathoms below
The surface that sparkles above;
Be kind to thy father once fearless
and bold,
Be kind to thy mother so near;
Be kind to thy brother, nor show
thy heart cold;
Be kind to thy sister so dear.

NEWS ITEMS

NEFFSVILLE, PA.

The Northern Lancaster County
congregation will hold their love
feast at Lititz on October 18th, be-
ginning at 10 a. m. A hearty in-
vitation is extended to all who can
to be with us.

Susanna B. Johns.

MIDWAY, IND.

The Midway church had a two
weeks' meeting, conducted by Bro.
Peter Lorenz, beginning July 19th
and closing August 1st with a
Harvest meeting. We had no ad-
ditions to the church, but were
spiritually built up.

Then before our communion we

had a called council to get ready for the love feast August 22nd. All things went well and the visit had been well accepted. At our love feast we had about 50 to commune.

The meeting was officiated by J. P. Robbins of Ohio. Also Bro. Parker was here from Ohio. We surely appreciated the presence of all those from other churches.

Esther Wolf,
R. 4, Peru, Ind.

BRETHREN, MICH.

The Pioneer church of the Dunkard Brethren, at Brethren, Mich., held their revival meetings beginning August 18, conducted by Bro. B. F. Lebo of Carlisle, Pa. He gave us 13 very inspiring messages. His manner of delivery was very up lifting to fallen humanity. As a result of those meetings two were received from the Church of The Brethren. During these meetings we had Bro. Harvey Throne and family of Alverton, Ohio, with us for a few evenings.

The Pioneer church held their love feast on September 5th, with 7 surrounding the Lord's table. Bro. Lebo was also present and gave us some very good talks, encouraging the church to move onward in the cause of the Master, which was very much appreciated by all present.

Joseph Swihart, Cor.,
Brethren, Mich.

WATERFORD, CALIF.

The Waterford church met in their regular quarterly council September 5th. After exhortation and prayer by Bro. Blair Hoover the meeting opened for business. It

being the time for the election of officers, Bro. E. L. Withers was chosen Elder; Bro. H. E. Andrews, church clerk; Bro. Ed Blocher, church treasurer; Bro. John Root, chorister, and Bro. Paul superintendent; Sister Elizabeth Blocher, secretary. Teachers—adults, Bro. Hoover; young people, Sister Byfield; intermediate, Sister Louise Root; primary, Sister Hattie Van Dyke.

All other business was taken care of in a very pleasant manner.

The Lord willing, the District meeting for the fourth district will be held here from the 12th to the 15th of November. We will also have a love feast the evening of the 16th.

We invite all who can to come and be with us at this time. Also we are looking forth to a series of meetings to be held sometime in November.

Pray for us at this place, that much good may be done in and through the worthy name of the Master.

Lola Root, Monitor Agent, Cor.,
Waterford, Calif.

ENGLEWOOD, OHIO

We have just passed through another season of refreshing at this place. Elder D. W. Hostetler came and held a two weeks' series of meetings which will not soon be forgotten. The weather was pleasant and attendance good and our Brother gave us interesting and helpful messages throughout. Much good seed has been sown and we have been built up and encouraged in the Master's service which we feel will result in lasting good and

the salvation of souls. We rejoice that our Heavenly Father has so bountifully blessed us with the living bread from heaven. May His name be glorified by it all.

A. J. Brumbaugh, Clerk.

NOTICE

A middle aged lady would like to share her home with an elderly couple, childless preferred. She has a pleasant country home with churches near. Interested parties please correspond with her at this address: Miss Elizabeth Yoder, Kokomo, Ind., R. 4.

NONCONFORMITY

May I ask you Sister, Brother
In the dear Redeemer's name,
If we wear the world's adornment
Is it not a sin, a shame?

May we deck our heads with
feathers,
And with costly hats adorn
When the brow of our Redeemer
Had to wear a crown of thorns.

May we wear a golden bracelet,
Gold upon our fingers frail;
When the hands of our Redeemer
Felt the pain of piercing nails.

With the love of Jesus in us,
And His word we have believed;
If the joy of pardon thrills us,
And His Spirit we received.

Then to us these things are hateful
Which men here so much adore;
For we know they are deceitful
And we'll want them now no
more.

Oh, Thou blessed loving Savior,
Who for us was crucified;
Save us from our every failing,
Save us from the sin of pride.
Selected, H. M. Barkdoll,

Glendora, Calif.

SOME SWEET DAY

We shall cross the river wide,
Some sweet day, some sweet day;
Safely to the other side,
Some sweet day, some sweet day.
We shall press the sands of gold,
To our eyes will then unfold
Heaven's glories, all untold,
Some sweet day, some sweet day.

We shall pass inside the gate,
Some sweet day, some sweet day;
Where the welcome angels wait,
Some sweet day, some sweet day.
Joy and gladness we shall share,
Light and glory everywhere,
O the bliss of "over there,"
Some sweet day, some sweet day.

We shall meet our loved and lost,
Some sweet day, some sweet day;
When the river we have crossed,
Some sweet day, some sweet day.
And our treasures of the tomb,
That were shrouded long in gloom,
Shall be clothed in fadeless bloom,
Some sweet day, some sweet day.

LOOKING UPWARD

Silently the shades of evening,
Gather round my lowly door;
Silently they bring before me
Faces I shall see no more.

O, the lost, the unforgotten,
Though the world be oft forgot;
O, the shrouded and the lonely
In our hearts they perish not.

Living in the silent hours
 Where our spirits only blend;
 They, unlinked with worldly trouble
 We, still hoping for its end.

How such holy memories cluster
 Like the stars when storms are
 past;
 Pointing up to that far heaven
 We may hope to gain at last.
 —Selected.

SWEET PLACE OF PRAYER

When trouble seems to hedge my
 way,
 When sorrow would my soul dis-
 may;
 For comfort I at once repair,
 And find it at the place of prayer.
 How oft, while kneeling at His
 throne,
 God's Spirit seals me for His own;
 His love dispels all fear and care,
 While waiting at that place of
 prayer.

And when I go to God in need,
 And there some precious promise
 plead,
 He sends a thousand blessings there,
 And sanctifies that place of
 prayer.

So when the Angel Death shall
 come,
 To call me to my heavenly home;
 I'll surely reach my mansion fair,
 If at the last I'm found at prayer.

Sweet place of prayer, supremely
 blest,
 Where Jesus folds me to His
 breast;
 God's angels seem to hover near,
 And glorify that place of prayer.
 —Selected.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on Thursday, September 10th. The meeting was opened by singing hymn No. 351. Bro. J. P. Robbins then read Rom. 12 and led in the opening prayer. Our Elder L. W. Beery then took charge of the meeting, and all business was transacted in a very pleasing manner.

Our love feast will be held the first Saturday of October, which will be October 3rd instead of the 10th, as stated in the Monitor before.

Bro. J. P. Robbins is conducting a revival meeting at this place. The meeting began on Sunday evening, September 13th.

We extend a hearty invitation to all who can, to attend our love feast.

Iona Lantz,
 Greentown, Ind.

MEMORY GEMS

Politeness comes by being kind,
 And kindness is an art,
 You practice with a thoughtful
 mind,
 And with a loving heart.

Life is not so short but that
 there is always time for courtesy.—
 Emerson.

The past cannot be changed, but
 the past can be left.—Dr. W. L.
 Watkinson.

The Lord will not cast off His
 people, neither will He forsake His
 inheritance.—Psa. 94:14.

And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Luke 19:28-48.
- Oct. 11—Luke 20:1-18.
- Oct. 18—Luke 20:19-47.
- Oct. 25—Luke 21:1-19.
- Nov. 1—Luke 21:20-38.
- Nov. 8—Luke 22:1-20.
- Nov. 15—Luke 22:21-46.
- Nov. 22—Luke 22:47-71.
- Nov. 29—Luke 23:1-26.
- Dec. 6—Luke 23:27-56.
- Dec. 13—Luke 24:1-28.
- Dec. 20—Luke 24:29-53.
- Dec. 27—Review the characters and messages of Luke.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Jesus Goes to Jerusalem. John 12:12-19.
- Oct. 11—The Wicked Husbandmen. Matt. 21:33-46.
- Oct. 18—The Ten Virgins. Matt. 25:1-13.
- Oct. 25—Jesus Washing the Disciples Feet. John 13:1-20.
- Nov. 1—Jesus in the Garden. Luke 22:39-46.
- Nov. 8—Judas Betrays Jesus. John 18:3-12.

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- Nov. 15—Jesus Crucified. John 19:18-24.
- Nov. 22—What Happened When Jesus Died. Matt. 27:45-53.
- Nov. 29—Jesus Taken From the Cross and Buried. John 19:31-42.
- Dec. 6—Jesus Arisen From the Grave. Luke 24:1-12.
- Dec. 13—Jesus Seen by Disciples. John 20:24-29.
- Dec. 20—Jesus Goes to Heaven. Luke 24:50-53.
- Dec. 27—Review. Jesus Our Living Savior.

BIBLE MONITOR

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October 15, 1936

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

APOSTOLIC PREACHING

It is interesting indeed to contrast the method of preaching in the time of the early church with that which is in vogue in the popular churches of our time. It reveals to us how far modern churches have deviated from the original practice in this vital matter. It is also interesting to discover the reason for the original method and the results of its practice, and compare them with the present method and its results in the church and the life of individuals of the church. We can consider this matter with profit too, for it has much to do with present conditions.

The apostle Paul reveals to us very clearly in I Cor. 1:1-5, his method of preaching and the reason for it. Certainly no one can ques-

tion but what his method had the approval of God who manifested so much power through him. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified, and I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power: That your faith should not stand in the wisdom of men, but in the power of God."

The language of the writer here is so plain that it scarcely needs comment. It is evident that in his preaching of the gospel Paul did not use "excellency of

speak or of wisdom." In fact he tells us in II Cor. 11:6 that he was "rude in speech" and from this we infer that his speech was crude and uncultivated. Furthermore in his speech and manner of conduct among his people he claimed to know nothing save "Jesus Christ and Him crucified."

Again, we note that his speech and preaching was not with "enticing words of man's wisdom," that is, in his statements and arguments he did not appeal to the carnal nature through the lust of the flesh, the lust of the eye or pride of life. He did however preach the simple gospel of Christ in earnestness and zeal with the "demonstration of the Spirit and of power" which was evidenced in his person and inspired statements which men could not gainsay. The hearers were not snickering and giggling at witty and suggestive remarks when the apostle Paul preached. To him Christianity was a serious matter.

There was evidently no display of human intellectuality, or wisdom or ability in the preaching of Paul, neither did he exalt himself

above his fellowmen in speech or behavior among them. The important thing and only thing held before the hearers was the "message" not the messenger, and the great message was the simple story of the cross. In this way he revealed to his hearers the great and unmerited love of God for the fallen human family, pointed out their sins and need of pardon and brought conviction to bear upon them, which in turn prompted them to repent and be converted. Instead of trying to make a display of himself or his abilities he was with them in "Weakness, and in fear, and in much trembling." He shared the same sorrows, disappointments, adversities and burdens of life with those about him and demonstrated practical christianity, which harmonized with his preaching, through it all.

The reason for Paul's method of preaching is given in verse five. "That your faith should not stand in the wisdom of men, but in the power of God." When the word preached by Paul fell into receptive hearts it resulted in faith; faith in

the message—the gospel—the power of God; it could not be otherwise, Paul was but a mouthpiece, he claimed to be nothing more. Like John the Baptist “the voice of one crying in the wilderness.” Under this method those who were converted, were converted by and to the gospel, hence obedience to it was rendered with joy and gladness.

With this method of preaching Paul freed himself of the blood of all men. “Wherefore I take you to record this day, that I am pure from the blood of all men.” Who would dare to charge him otherwise from the record which we have of his life.

IN MEMORIAM

Elsewhere in this issue will be found a short obituary of Elder B. F. Masterson who has so nobly supported the Monitor through the past years. His writings were very much appreciated by our readers and gave encouragement to all the faithful.

With his last manuscript submitted which appeared in Sept. 15 issue he enclosed

a letter which reads as follows:

Long Beach, Cal.
July 29, 1935.

Elder L. W. Berry.
My Dear Bro.:

Please find an article enclosed. I am not at all well. My digestive organs are out of order. I am quite weak. This may be the last article I send in. I pray God's blessing on the Bible Monitor and the Editor. Praying that the contributors may be thoughtful in composing their work.

I pray and hope that all the plain members of the various divisions may unite into one body in Christ. Oh, what a power they may yet bring about on nonconformity. God bless you and yours is my prayer.

Yours with much love,
B. F. Masterson.

Evidently Bro. Masterson felt that his time was short when he penned these lines. In a little over one month he was called to the other shore. His letter reveals his great concern for the church and all those divisions of the Dunker Faith.

Our hearts are filled with sadness at the passing of

B I B L E M O N I T O R

West Milton, Ohio, October 15, 1936

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L. B. Flohr, Vienna, Va., Assistant Editor.

A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

such men of God. We shall miss his messages greatly through the coming years. May the good Lord raise up many others of the calibre of Bro. Masterson, with faith, zeal and courage to fearlessly declare the Gospel of Christ in this age of sin and folly. May the Lord reward Bro. Masterson graciously.

Another loved one awaits us on the other shore. Until the Lord calls us may we do as our departed brother, labor faithfully on in the

Master's vineyard.

Editor.

HAS THE CHURCH FAILED?

J. A. Leckron

We find by reading of the Seven Church of Asia, that it was given to John to see the condition of the church from beginning to end, and in applying the seven epistles to the successive periods in the history of the church, a succession of pictures of growing apostasy and defection was exhibited, so contrary to current feelings and ideas, that some, perhaps, might be disposed to question the correctnesses of the interpretation. Some may perhaps think, that if the tendency of the professed church is ever downward, then the church must be considered a failure, and the gospel regarded as inadequate to its purpose. We have not overlooked these bearings of the subject. It is also due

to the truth, and to such as are honestly perplexed in adjusting our expositions to the general scheme of Providence and Revelation,

that something more should be said.

Observe, then, in the first place, that so far as regards the history of the church hitherto, it is a simple matter of fact that its course has always been in the line of deterioration; that mischiefs of different sorts have successively assailed it, and made sad havoc of its faith and life; and that from no one of them has it ever recovered, or given signs of its ability or destiny to recover. Ecclesiastical history is, to a large extent, a history of corruptions. That such is the truth, every one may easily ascertain for himself. The very creeds of the church are just so many protestations against the consuming errors which have invaded and preyed upon it, and which, once introduced, never entirely disappeared.

Apart, then, from all prophetic interpretation, it is a stubborn fact, which we must dispose of the best way we can, that the power of deterioration has hitherto held vast sway in the professing church. History thus accords with prophetic foreshowing, and bears upon its unalterable records

what was already foreseen and foretold from the very beginning. And if we do shut our eyes and ears to what the prophets have said, because the picture is unwelcome and embarrassing, the same stands written where we must meet it, and where we must deal with it, unrelieved by the convenient resort of referring it to some wild and bewildering theories of prophetic interpretation.

It is fact, and we must admit it, whether it be in the prophecies or not. It is, moreover, a very foolish thing for us to attempt to marshall the course of God's providence according to our preconceptions and narrow judgments of what is consistant and right. It is also to be remarked that the history of the church, as we have found it projected in the seven epistles, accords very well with the history of the universe in general. It is only a smaller circle within a larger of the same sort.

God revealed truth and duty to angels in heaven. He did the same to Adam and Eve on earth. They were all at first perfect, according to their nature.

The greater church above was pure and holy, the lesser church below had on it no taint. Then a part of the celestial Ecclesia apostatized; morning star fell; sons of God kept not their first estate. The little terrestrial Ecclesia, as a whole, was disobedient; as its members multiplied, they corrupted religion, accepted shadows for substances, and went fearfully astray.

Here, then, we have examples of responsible creatures having before them divine communications full of holiness and love, while they are either in declared hostility to the gracious message and law, or else keeping hollow peace, and paying hypocritical deference. Infinite power and goodness have not prevented such a collision, nor excluded such an alliance.

Evil exists in this world and in other worlds. Is it out of harmony with that fact, that evil should be found in Christendom? The analogy between the corruptions of the Christian religion, and the prior corruptions of reason and conscience, between the introduction of sin among angels, and the appearance of sin

among Christians, is obvious enough. There is only this difference: that whereas in the earlier case there was apostasy after perfection, a departure from the ideal after a full realization of it, in the latter case there has never been full perfection; at the beginning, the ideal was not more than partially realized. The first fall was deeper than the second, and far more wonderful.

If nature be corrupted, is it so great a marvel that revelation should be perverted? Admist the raging of moral disease, is the mystery much increased when we see mortals resisting or misapplying the remedy? How could human sin and folly, prevalent everywhere, be kept out of Christendom, without a miracle very different from and far greater than any which the Bible relates?

Why, then, should we become so disturbed and unsettled at the prophetic portraiture of a continuously corrupting Christendom, down even to the very end of the dispensation? Nay, why should we entertain the idea of an end at all, except upon the underlying assumption, either, as

we hold, that it was never meant to be that final and universally effective thing which some have erroneously conceived it to be, or that there has been some disastrous miscarriage in its aim? Neither does it compromise the perfection or the divinity of Christianity, that so large a part of its history, even to the end, is a history of corruption and apostasy.

The ideal of a thing may be perfect, and the realization of it be very different. Crimes argue nothing against the excellence of the laws by which they are condemned and punished. No more is the gospel responsible for man's perversions of it, or for the defections which it denounces.

Nay, these very apostasies help to evidence its divinity. Having foretold, warned against and condemned them from the commencement, their actual occurrence is proof that it is from Him who knew the end of all things from the beginning. The very announcements of the gospel, and all its original and authoritative records, predicted "a falling away," the coming of "false prophets in sheep's cloth-

ing," a "departing from the faith," the bringing in of "damnable heresies," and all varieties and forms of evil with which the church has hitherto been marred and disgraced. The word says that offences must come, but woe to that man from which they come.

My dear brother and sister in the Lord, is it you, or is it I, that cause some of these offences? Had it not been so, then these sad disasters might weigh to overturn our faith; but with the whole story of Christendom traced out in advance, in the foretelling of its founders, and the facts in all their details coinciding with the predictions, so contrary to all man's anticipations and ideals, we are assured of the presence of superhuman foresight, and of a wisdom which could only come from God. Nor does it follow that we must consider the gospel a failure because of these argumenting defections. If it had been stated in the New Testament that the gospel was never to be misapprehended or denied by its professors; that the heavenly gift could never be soiled by earthly touch; that the

circle of the church should be forever free from Satanic invasion; that no heresies, schisms, inconsistencies, falsehoods, frauds, hypocrisies or crimes should ever be found in ecclesiastical annals; and that the career of the church should be like a pure and peaceful river, unobstructed in its flow, unpolluted in its waters, and ever expanding through the centuries, until the world should be covered with the ocean of its outpoured blessings; then, indeed, such obscurations of the sunny picture would necessitate the admission that Christianity has failed. But no such things are written in the New Testament.

The very reverse is found in every allusion which it makes to the estate of the church in this world, or to the nature and object of this dispensation.

Christ's own miraculous ministry gathered around Him but a "little flock," and one of them was a devil. The highest expectations of Paul in his great labors, was that he "might save some."

James declared the object of the offer of God's grace to the Gentiles to be, "to take out of them a people

for His name," and that "to this agree the words of the prophets." (Acts 15:14-15.)

The very designation of the true subjects of divine grace singles them out as exceptional to the general mass; as elected and chosen ones, in whose high privilege the great multitudes in every age have not part. And he who looks upon the present gospel, simply as we now have it, as meant, equipped, and ordained, for the conversion of all mankind, and the recovery of the whole world to holiness, believes what the scriptures do not teach, and is expecting what God has nowhere promised. There is not a respectable creed in all Christendom that embodies any such doctrine.

It is also told us, that the devil is the prince and god of this age; that Christ's ministers in this dispensation are never anything but ambassadors at a foreign court; that the saints are always mere pilgrims and strangers on the earth; that the Gospel is ever to be preached only as a witness to the nations; that when the Son of Man cometh, He shall hardly find faith on the earth; that the days in

which He shall come will be evil days, like the days of Noah before the flood; and that the judgment will find mankind banded together in grand confederations of unparalleled rebellion and wickedness. And how thinking people can take in these unmistakable statements, and still cling to a theory of Providence which would make the plainly predicted apostasy of Christendom equivalent to a failure of the plans and promises of God, we cannot understand. When we survey the characteristics of our times, the unrighteousness, the lustfulness, the untruthfulness, the hypocrisy, and the untold hidden iniquities which prevail in all circles of church, business and state; when we consider the wickedness which are perpetrated by people who call themselves Christians, and the shameless worldliness of professors of religion, and the wreck of all distinctive doctrinal belief, and the prostitution of the house of God and the sacred desk itself to vanity, polities, selfishness, and such like, in the name of Jesus, it would seem to us that the time is almost ripe for our Savior

to come and take His faithful ones off the earth, and then those that are left here will see their mistake by being too indifferent and find they will have to go through the great tribulation and possibly lose out there if they make no greater effort to do God's will than they now do.

May the Lord help us all to live such lives that we may have right to the first resurrection.

Greentown, Ind.

JUSTIFIED BY FAITH

J. H. Beer

(Rom. 5:1-2) "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom we have access by faith into the grace wherein we stand and rejoice in the hope of the glory of God."

Justification may be defined as the gracious act of God, whereby He pardons and accepts of sinners on the righteousness of Christ, who by His death, atoned for sin. (Rom. 4:25) "Who was delivered for our offences and raised for our justification."

It is an act of God in which one is declared guiltless or acquitted, the justified man is one who is absolved from any and all guilt, and stands before God and the world as a free man, while justification, as a free act is ascribed to God, "It is God that justifieth." (Rom. 8:33.)

Who shall lay anything to the charge of God's elect it is God that justifieth, and while it is by faith, it must be borne in mind it is not by faith alone. The most misleading doctrine in Christendom is the doctrine which teaches that man is justified by faith independent of the duties which by divine appointment have been associated with faith.

(Luke 7:29-30) "And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him." It is the accepting of this faith alone doctrine that has led to the discarding of so many of the plain commandments presented in the teachings of Christ and the apostles. There is no greater test of

faithfulness than obedience, and the one who believes and obeys is the man who is in a justified state.

(I Sam. 15:22) "Behold to obey is better than sacrifice, and to harken than the fat of rams." (V. 23) "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, because thou hast rejected the word of the Lord."

Saul lost his kingdom by disobeying the word of God, Abraham was justified by faith, but James says faith wrought with works and by works was faith made perfect, he goes even farther in affirming that Abraham was justified by works when he had offered up his son.

He would have both faith and obedience figure in justification, "But wilt thou know, O vain man, that faith without works is dead?" Abraham was justified by works when he had offered Isaac, his son, upon the altar. Ye see then how that by works a man is justified, and not by faith only. In the light of the teachings of Christ and the apostles, there is no such thing as justification alone. Justification must invari-

ably be accompanied by the obedience that has been associated with faith, in the absence of this obedience, faith is ineffective. The man who believes that Jesus Christ is the Son of God, and that he brought into the world a saving gospel, can not claim justification on the ground of mere belief.

"Thou believeth there is one God; thou doest well, the devils also believe and tremble." In obedience faith is made perfect and then it is that the promises are made yours. One reaches the state of justification through obedience and faith is only one of the several steps.

Denton, Md.

THE IDEAL HOME

Though this sketch has its origin in homes that are not homes, much of its content is responsible to homes that have been an inspiration to the writers, either in pleasant observations or as they actually shared their cherished blessings.

In this little treatise, no other than a Divinely directed home will be considered. And in that same home sincere love performs

its willing and important part. Such a home is a most pleasant place to be. It has a drawing power to the members of that home as no other place upon earth has.

Courtship

This home is preceded by a God-directed courtship through which the prospective husband and wife have learned to know and understand each other. No confidence is placed in luck or chance. God has prepared the one heart for the other, consequently there exists a definite sympathetic relation between husband and wife under every possible home circumstance whether it be spiritual, social or domestic, none reserved.

Cooperation

This love continues to provoke desires to please each other. It increases as it is fanned by the trials and joys of life and is carefully guarded as both husband and wife do their part in preserving love and perpetuating happiness.

There is no danger that the head of this home will not do His part, for it is to be understood that He is none other than Christ Jesus. His word is honored

and found practical in the minute details of everyday life.

The husband's love is not shelved to use his authority as a heartless dicator. But sincere witnesses can affirm:

"They two were so one, that
none could truly say
Which ruled, or whither did
obey."

The husband and wife prefer each other's company to all others. There is absolute confidence between them. Sincerity and frankness allow no occasion for secrets, for they are one. And, by the way, neither husband nor wife ever get too old to learn.

Prayer and Devotion

Their united visions of home-making portray it too great a task for themselves. So in order to insure the "fortification of moral health, united progress, manly effort, vigor, lofty happiness, the husband and wife "together bend the knee" to the Source of wisdom and strength.

It is a praying home. Prayers are really answered, because they honor the Lord. Disappointments and sorrows are committed

trustworthily to the Lord. Contentment freely complements Godliness. Pleasantness and considerateness is usual even during the week.

The husband realizes his responsibility in providing amply for both the temporal and spiritual needs of the home. The wife "reverences her husband," and continually keeps in mind his comfort and happiness.

Characteristics

This home will exist within its means. Money honestly gained is used as the Lord's very own. Present happiness is not marred by cravings for that which God has seen fit to withhold.

Cleanliness, tidiness, and coziness are indispensables. Simplicity is a gem, not to be scorned; for it is not so easily "put on," and is more apt to be genuine. There is no need for ornamentation. Usefulness is a virtue. Neither must the house furnishings be the finest in the neighborhood.

Child Training

If God sees fit, precious children cheer and enliven the home. These prized jewels are taken into real partnership with God. By

His help the parents train them for the Lord's glory and His church, rather than rejoicing in their worldly achievements and its alluring popularity. Parents and children are buddies. By the grace of God, home attractions out-rival public attractions for their frequent entertainment and enjoyment. The planting of the seeds of virtue and prosperity into their minds is primary, rather than spending the time in accumulating wealth for them. The problems of youth are considered sympathetically, but sympathy dare not prevail over discretion.

Order prevails in the home. Correction is firm in love. The measure of love is the golden rule itself. As the parents unquestionably respect the authority of their church and state, so also do the children honor the authority and love of their parents.

The Family Altar and its Accompaniments

Daily family worship, with the sorrows and joys of home-life are the means of fostering a family spirit and strengthening of family ties that cannot be bought

or borrowed. Parents employ Heavenly vigil against wedges that tend to push out of place "first things" and sever family ties.

Work has its important place for all. An air of industry is plainly manifest. The spirit of helpfulness eases the work and banishes drudgery.

Songs of Zion are heard frequently. Selected picture and mottoes, quietly but forcibly, play their part. Flowers have a unique place. Birds live and warble near by. All nature is appreciated as a favor of God for the happiness of His children.

A simple, genuine friendly spirit of hospitality to guests, expected or unexpected, makes them feel welcome and at home. Guests and friends enjoy to visit there. Jesus would stop frequently as He did in the Bethany home. And visitors certainly do not leave this home with an added supply of neighborhood gossip.

Love, peace, gentleness, happiness, honesty, temperance, comfort, beauty, loftiness, etc., are "framed" and living in the commonplace of the ideal home, both con-

sciously and unconsciously preparing each member for the Home of homes, heaven itself. This requires the best effort of each member of the home and the accompaniment of continued blessings from its Divine Institor. Selected.

EMPTY TALK

Ida M. Helm

Absalom, the vain, rebellious son of king David was dead. He became the victim of his own vanity. Caught by his beautiful locks of hair of which he was so proud he was entrapped and kept dangling till his enemies put an end to his life, a worse than empty life.

The news of the victory of king Davids men must be carried to Mahanaim where the king was. Ahimmaaz aspired to carry the message. For some reason Jacob did not wish that Ahimmaaz should be the bearer of the news, but dispatched Cushi to run with the news. So persistent was Ahimmaaz to run also that he carried his point and was permitted to go. He started on such a brisk run that he

reached Mahanaim ahead of Cushi, and as soon as he came within hearing distance of the king he shouted, "All is well." Coming nearer he fell down to the earth upon his face before the king and said, "Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king."

Then David asked the question that was uppermost in his heart, "Is the young man Absalom safe?" Here the faint heartedness of Ahimmaaz asserted itself, and he sought to evade the question. It was a hard thing for him to tell the king his son was dead, and he told an untruth. He said, when Jacob sent the king's servant and me, thy servant, I saw a great tumult, but I knew not what it was. Ahimmaaz was a friend of David and before this he had a message of cheer to the king, but the news to be told today would bring sorrow.

Perhaps it's harder to tell the whole truth to a friend when it cuts than it would be were the person a stranger. But the whole truth must be told at any

cost, but Ahimmaaz just talked. I suppose he thought he must say something. Ahimmaaz knew about Absalom's defeat and death and David's victory. No wonder Jacob told him he had no convenient message to carry and sent Cushi, the man that would tell the news exactly as Jacob told him.

It has been said that "the family of this man Ahimmaaz never dies." Empty talking.

In I Cor. 4:18-20, Paul tells of some cousins of Ahimmaaz. Empty talkers they and they were puffed up. He said, "I will come to you shortly, if the Lord will, and I will know not the speech of them that are puffed up, but the power. For the kingdom of God is not in word but in power."

A church may be tempted to talk about its eloquent preachers and teachers, its riches, its cultured ministry more than to rejoice over that very thing for which the church exists, the lifting of men and women to the high plain of Christian living, to reflect the light of Christ to the dark, sinful places of the world. That church with its beautiful

painted windows, its loud siren, its elegant music may have a zeal for God, but unless it brings the whole gospel message of truth to the people, both old and young, it will not meet the approval of God. Empty talking.

The Jews crucified Jesus although "of the rulers many believed on him; but because of the Pharisees they did not confess, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God." They just talked.

Intimidated by the creature, not fearing nor regarding the Creator, the Lord of glory, they just talked. A man may flatter himself as to his knowledge and his ability, but if like Ahimmaaz he tries to evade telling the whole gospel truth as Jesus gave it to us, his words are empty talk. God has sent men to preach his gospel to every creature, but he needs twice born men, regenerate Spirit filled channels through whom to send the blessed word of God, the message of salvation. God's pardoning mercy flows only through one channel and that is the

atonement brought to earth by the man, Christ Jesus, the Son of God.

If Ahimmaaz go out to preach today the church must like Aquilla and Priscilla, take him and teach him more thoroughly the things of God, he must be converted and then when he has studied the Bible and knows the truth as it is in Jesus he may go and preach the everlasting gospel of Jesus Christ. How careful we should be that our friends do not intimidate us or shake our steadfastness for Christ. We may stand firm against the adversary's grosser and more flagrant assaults on our determination to belong wholly to the Lord, but he may come as an angel of light and intimidate us. Our hearts may grow faint at the reproof or sneers or flimsy arguments of a friend. (?)

The only hope we have of leading the people to Christ is to show them the worth and preciousness of our Redeemer, and the best way we can do it is by yielding ourselves to the Holy Spirit that he may reveal the Christ in us. We must study God's word if we would have a message from Him to

carry to the world and we must be willing to tell it exactly as he told it to us or it will not avail.

"It behooved Christ to suffer and to rise from the dead . . . and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24:46-47)

"And he said unto them, go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

We do not know why God chose men to preach His gospel instead of choosing angels, but He did. But they must be regenerate men, for "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14.)

St. Peter tells of some who "speak great swelling words of vanity." (II Pet. 2:18.)

Great swelling words of vanity, spring from a mistaken idea of what sin really is, they show self-righteousness deeply rooted in spiritual pride. They tend to cancel our duty to God,

they fail to accomplish making of us what God intended we should be. The liberty they propose is such as leads away from God; that fears not the destroying power of Satan, nor hates the subtle sin that would blind our eyes to the truth as it is in Christ Jesus. Empty talk.

Paul wrote to Timothy, Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

Paul's admonition to Timothy needs special attention today. When so many unworthy topics and so many unworthy words are heard from the pulpit. If these preachers would only always remember they are speaking in the sight and hearing of God they would find things to say far different from what they do say sometimes. They tend to the subverting of those who listen to them. Empty talk. Worse than worthless.

The extension of God's kingdom is not brought about by show or eloquence of speech, or much talking, but by spiritual influence,

the Holy Spirit reflecting the life of Christ in His followers and attesting the presence of Christ in the church and the individual and becoming a power in men's lives, lighting up the dark corners of earth and leading men and women to open their hearts to the influence of the Holy Spirit. The kingdom of God is not in word, it is not in empty talking:

R. 2, Ashland, O.

Jesus answered, If I honor myself, my honor is nothing; it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his sayings.

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NEWS ITEMS

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DALLAS CENTER, IOWA

We, the Dallas Center congregation, met for council August 7, 1936, with a goodly number present.

There were no particular business to see too, but decided to hold a series of meetings sometime this

summer. The lot fell on Bro. Peter Lorenz of Indiana, and with a love feast following.

On August 15, our Elder, Bro. Roscoe Royer and several others motored to Astoria, Ill., to meet Bro. Lorenz, as he closed the service there on Saturday evening. He with our Elder and others came to Dallas Center, and Bro. Lorenz began his series of discourses by using for an opening subject that of "Prayer."

Bro. Lorenz also spoke on Isa. 55:11. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

We can truthfully say that our meeting was not in vain, for there were six precious souls came forward. Four young people who were received by the right hand of fellowship and accompanied by the holy kiss. And two children who were baptized.

Our love feast began at 1:45 Saturday afternoon. A message by Bro. Lorenz, and during the intermission the baptism services were conducted at the river.

Service again at 7 o'clock. The examination sermon was delivered by our Elder, Bro. Royer.

Bro. Lorenz officiated at the love feast. All was done well and in harmony with the scriptures. There were about 45 communicants in all.

After our profitable gathering, our brother had to take his leave for home for a little rest and again at the post of duty at another place. The Lord richly bless him as he delivers the word.

The morning following, we met

for worship, Sunday school and a sermon by Elder John Hawbaker whose subject was "Obedience." The evening sermon by Bro. Royer, "Watchmen on the Walls of Zion." After the evening service we used for a closing song No. 598 in behalf of one of our dear sisters, Lucille Wingert, who took her leave for California.

We extend a hearty invitation to all those who can come and be with us.

"Grace be with all them that love our Lord Jesus Christ in sincerity." (Eph. 6:24.)

C. R. Gehr, Cor.
Minburn, Ia.

LOWER YORK COUNTY, PA.

We, the Lower York County congregation, held our series of meetings beginning August 2, and closed August 16th. Elder T. C. Ecker was the evangelist. He preached 18 sermons and they were all very inspiring messages. He spoke with power and in harmony with the gospel. May God bless and reward him for his efforts.

We as a congregation have received many instructions along the line of gospel truths. The attendance was fair, many neighbors and friends gathered with us and also brothers and sisters from adjoining congregations, for which we were very thankful.

We also shall announce our love feast through this item, the first Sunday in November, which comes on the November 1st. All day services, Sunday School at 9:00 a.m., preaching at 10:00; meal served at noon in the basement of our church, and afternoon service, and

love feast in the evening. We extend again a hearty invitation to all who will and can come, and enjoy this service with us.

Charles H. Ness, Cor.

ASTORIA, ILL.

We, the Austoria Dunkard Brethren met in members meeting on July 25th, 1936, at one o'clock.

Meeting was opened by singing Hymn No. 403. Our Elder, A. H. Lind, took charge of the meeting, and after some admonitions led us in a fervent, earnest prayer.

Since we do not meet quarterly, it was decided to elect church and Sunday School officers at this meeting for the coming year.

Elections were as follows: Church clerk, H. R. Dickey; Sunday School superintendent, Bro. O. P. Harmon; teachers—first primary, Sister Mabel Harmon; second primary, Sister Beulah Fitz; adult class, H. R. Dickey. The Sunday School sec.-treas. was retained for another year. Church chorister, Sister Beulah Fitz.

For the future benefit of the Astoria Dunkard Brethren church it was deemed prudent at this meeting to elect three church trustees: Bro. Sherman Reed, Bro. O. P. Harmon and H. R. Dickey were elected to this office.

Owing to the fact that our membership is somewhat scattered, which makes it almost impossible to pay the annual visit to all members in their homes, and the membership being fairly well represented at this meeting, it was decided to pay visit to all present, which was done by Bro. Sherman Reed.

On August 3rd, Elder Peter Lorenz of Peru, Ind., came to us and held a series of meetings. Bro. Lorenz labored very earnestly, always contending for the faith. Although his audiences were not what were hoped for, yet nothing could be laid to Bro. Lorenz's charge, for he was loved by all who came in contact with him, preaching nothing but the inspired word of God.

May God bless him in his work, and not only him but all the brethren that so labor.

By his untiring efforts two precious souls were rescued from the ranks of Satan, and born into the kingdom of God by baptism.

On Saturday evening, August 15, 19 surrounded the Lord's tables. We were glad to have with us in our love feast Elder Royer, Bro. Fiscel and Sister Beulah Fitz from Dallas Center, Ia.

We ask an interest in the prayers of Gods' children that we may be found faithful even to the end of our time here upon earth.

We were glad to have with us Bro. Jamison, Bro. and Sister Williams and little daughter from Quinter, Kans. Bro. Williams is looking for a location and we hope he may see his way clear to locate in our midst. They were with us in our services on August 13th.

H. R. Dickey, Clerk.

GOSHEN, IND.

We held our regular quarterly council Saturday afternoon, September 19th, with a good attendance. Our Elder, Bro. Peter Lorenz, was in charge of the meeting; Bro. Klepinger of Peru, Ind., was present and led the opening services by

reading Rom. 6, followed by some valuable remarks and prayer.

All business was taken care of in a quiet, orderly way.

Since our last council meeting two have been added to our number by baptism for which we rejoice.

Sunday, September 20th we held our annual harvest meeting with a good attendance. Bro. Lorenz conducted the services both morning and evening. Both discourses were deeply appreciated and we trust the good seed has been sown and a bountiful harvest awaits. Our offering amounted to \$23.30.

The Pleasant Ridge, Ohio, church was well represented, also Fairview, Ind., to which we extend our thanks and a hearty invitation to them, and others to come again.

Just to remind you our series of meetings begins October 4th, conducted by Bro. Peter Lorenz, and our love feast Nov. 14th. All who can are cordially invited to attend these services.

May the Lord bless and encourage all those who sincerely follow Him and fill us with His love that we may grow in the knowledge of His most sacred truths.

Sarah E. Yountz,
1201 Chicago, Ave.,
Goshen, Ind.

PLAIN VIEW

We, the Plain View congregation, met in council September 3rd. Our Elder, Bro. Kreider, was present and moderated the meeting. We had a very good spiritual meeting, thus everything was pleasant.

Bro. Lorenz from the Plevna, Ind., congregation came in our midst

August 31st and preached 22 sermons. He preached with power, although none came out on the Lord's side, yet there were many interested listeners. I would like to give a few of the things he said that impressed me and is good for all:

Sin, (Greek definition) missing the mark.

Heaven is the mark for the Christian.

Eternal life is the Christian's life. Sin separates us from God.

Standing in the way of sinners is dangerous.

Chaff is worthless.

What God has sanctified is not unsanitary.

We must surmount obstacles to be Christians.

Covetousness is the sin of having riches.

Sister Liretta Brower, Cor.

WENATCHEE, WASH.

Wenatchee Dunkard Brethren church met in their quarterly council. Meeting opened in usual manner by singing several songs and prayer.

Our Elder, J. W. Steele, then took charge of the meeting, the work was all done in a spiritual way. Our first business was receiving and granting of letters, next was our district meeting. Delegates elected were Bro. D. E. Steele, Bro. B. C. Holland and Bro. H. M. Law.

Then a question came up for some new song books which was granted and one dozen of the Brethren hymnals were ordered.

The matter of our love feast was taken up and decided to have it on Saturday, November 7th.

Any of our brethren or sisters coming through Wenatchee are welcome to come and enjoy these services with us. Pray for us that we may continue faithful and loyal is our prayer. Greetings to the brotherhood.

Sister Sadie Steele.

POPLAR BLUFF, MO.

We, the Poplar Bluff church, closed a very inspiring series of meeting lasting two weeks. We closed with a love feast Saturday, September 26th. We feel many good impressions were made and convictions deepened.

Bro. Hostetler of North Manchester, Ind., held our meeting. He preached with all zeal and earnestness. All were built up spiritually and we feel like pressing on for the work of the high calling in Christ Jesus.

Thirteen members surrounded the Lord's table, some members could not be with the church.

Brethren and sisters do pray for the work at Poplar Bluff. We need your prayers and we invite all those coming through to stop over with us.

Lulu M. Kesler.

NOTICE

Mechanicsburg Dunkard Brethren wish to state that on Sunday morning, October 25th, the Lord willing, we are expecting to have with us Elder A. G. Fahnestock in a series of meetings.

We extend an invitation to all who can attend these meetings, also earnestly desiring the prayers of the

faithful in behalf of these meetings and the church here.

Sister Mabel Wells.

The Bible is a good book where-with to make men see that they have gone wrong and are wrong; it is a good book to show them how to start aright and do right; and when they have started aright and are trying to do right, it is a good book to guide them in their perplexity respecting what is right.—Anon.

OBITUARIES

B. F. MASTERSON

Likely sorrow will come to the hearts of many Monitor readers when apprised of the death of Benjamin Franklin Masterson, a frequent contributor to the pages of this paper. He lately passed away at his home in Long Beach, Calif., at the advanced age of 88 years. His wife and one of nine children having preceded him.

He was the founder, and for many years pastor of the First Church of The Brethren at Long Beach. He was a firm believer in, and upholder of the fundamental teachings and conservative methods of the Dunkard Brethren church. He, no doubt, would have been a loyal member had there been an organization in his locality.

Funeral services were held at the Independent Church of The Brethren at Glendora, Calif. Burial at LaVerne.

Elwyn Speaker,
Los Angeles, Calif.

ANNA MABEL CRUMRINE

Sister Anna Mabel Crumrine was born July 9, 1881 at Tifton, Ohio, departed this life August 28, 1936.

She was married to I. B. Crumrine November 1900. She is survived by her mother, Mrs. Henrietta Shelt, two brothers, Alfa and Carl Shelt of Tifton, Ohio, her husband, I. B. Crumrine and one son, Warren, and a host of friends.

Sister Sadie Steele.

LEWIS CARPENTER

Was born in Perry county, Ohio, February 24, 1868, departed this life July 20, 1936, aged 68 year, 4 months and 26 days.

On March 31st, 1894 he was united in marriage to Catherine Mowery. They spent 22 years of their married life in Togan, Hocking county, Ohio. In 1911 they moved to Montgomery county, Ohio, and built a home where they have resided until Bro. Carpenter's death.

Bro. Carpenter was a good husband, a man that was devoted to his companion, and to his home. In the 42 years of their married life there has not been one night that he spent away from his companion.

Bro. Carpenter united with the Church of The Brethren under the pastorate of E. B. Bagwell, March 13, 1910. April 24, 1927 he, with his companion identified themselves with the Dunkard Brethren.

He leaves to mourn their loss his wife, three brothers and one sister.

Funeral services conducted by Bro. Joseph Robbins, assisted by Bro. Harry Bowser and John Root.

LENA BOWSER

Was born March 4, 1873, died January 9, 1936, aged 62 years, 9 months and 8 days. She was the eldest daughter of Samuel F. and Sophia Miller. Her father, mother and three brothers having preceded her to the spirit world.

Two sisters, Viola and Mary Miller, her sister-in-law, Mrs. Ida C. Miller, two nieces, Elizabeth and Sylvia Miller, and one nephew, Robert Miller survive.

She united with the Church of The Brethren March 4, 1891. In September 1928 she identified herself with the Dunkard Brethren church, where she remained faithful.

She was united in marriage to Isaac Bowser October 11, 1924, who departed this life August 29, 1932.

Funeral services conducted by H. C. Bowser, assisted by N. Erbaugh in the West Alexandria church.

MRS. MILLARD HALDEMAN

Geneva Idonia Jamison, youngest daughter of O. T. and Malissa C. Jamison, was born on October 22, 1914, at Quinter, Kan., and departed this life in Denver, Colo., at the home of her uncle, Jesse Culler, on September 13, 1936, aged 21 years, 10 months and 21 days.

On March 1, 1933, she was united in marriage to Millard Haldeman, to which union was born one son, Galen John, age two years and seven months.

She was baptized in the Dunkard Brethren church October, 1932.

Geneva had been afflicted for at least one year, and the last few

months she has been confined to her bed much of the time. Four weeks ago she went to Denver seeking health from what was believed to be diseased lungs. Three weeks ago she became very ill and was taken to the hospital where all that human hands could do could not cure the malady which skilled physicians diagnosed as streptococcic septicemia, a disease of the blood stream, which is pronounced as a rare disease and one incurable when the poison affects the lining of the heart.

Even when told she could live but a short time she was completely reconciled to the Lord's will, bearing all her suffering with patience, always having a ready smile for those who came her way.

She especially spent the last few hours of her life in encouraging and warning others to prepare to meet death. When death was near she gave her loved ones goodbye, with the words "I think I am going now. I'm so happy. I am going to heaven. Come and take me."

She leaves to mourn her departure her husband, Millard Haldeman, and son, Galen John, her parents, Mr. and Mrs. O. T. Jamison, of Quinter; four sisters, Mrs. Floyd Crist, Mrs. Ezra Wolf of Quinter; Mrs. Wilmer Ikenberry, Mrs. Paul Attebury of Denver, Colo.; six brothers, Wilsie, of Denver, Colo., Lloyd of Grove; Kenneth of Independence, Mo.; Newton, of Dallas Center, Ia., Herman and Dale of Quinter; her husband's parents and family, Mr. and Mrs. John Haldeman, Lois and Floyd of Quinter; Mrs. Roscoe Fiscel of Denver, Colo.; also a host of other relatives and friends. One infant,

Una, preceded her in death.

Geneva was such a devoted, loving wife and mother she will be sadly missed in the home, church and community.

Her conscientious and unselfish life is left here as a memory to inspire us to better living.

Through suffering she breathed not a murmur,
For the comforter stood by her side
And whispered, "Fear not, I am
with thee,
With Me shalt thou ever abide."

On the river a pale boatman hastened,
She heard the soft dip of his oar;
Then from earth's toil he bore her
Across to that beautiful shore.

Funeral services were conducted from the Church of The Brethren at Quinter, Kans., by Bro. William Root of Great Bend, Kans., assisted by Elder D. A. Crist of Quinter. Interment was in the Quinter cemetery.

And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

If ye then, being evil,

know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Luke 19:28-48.
- Oct. 11—Luke 20:1-18.
- Oct. 18—Luke 20:19-47.
- Oct. 25—Luke 21:1-19.
- Nov. 1—Luke 21:20-38.
- Nov. 8—Luke 22:1-20.
- Nov. 15—Luke 22:21-46.
- Nov. 22—Luke 22:47-71.
- Nov. 29—Luke 23:1-26.
- Dec. 6—Luke 23:27-56.
- Dec. 13—Luke 24:1-28.
- Dec. 20—Luke 24:29-53.
- Dec. 27—Review the characters and messages of Luke.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Jesus Goes to Jerusalem. John 12:12-19.
- Oct. 11—The Wicked Husbandmen. Matt. 21:33-46.
- Oct. 18—The Ten Virgins. Matt. 25:1-13.
- Oct. 25—Jesus Washing the Disciples Feet. John 13:1-20.
- Nov. 1—Jesus in the Garden. Luke 22:39-46.
- Nov. 8—Judas Betrays Jesus. John 18:3-12.

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- Nov. 29—Jesus Taken From the Cross and Buried. John 19:31-42.
- Dec. 6—Jesus Arisen From the Grave. Luke 24:1-12.
- Dec. 13—Jesus Seen by Disciples. John 20:24-29.
- Dec. 20—Jesus Goes to Heaven. Luke 24:50-53.
- Dec. 27—Review. Jesus Our Living Savior.

BIBLE MONITOR

VOL. XIV

November 1, 1936

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MODERN PREACHING

What we wish to notice under this heading is the method in use in most of the religious organizations, that which is popular—that which is held up as the ideal before socalled Christendom, the standard of perfection which all popular churches are striving to attain. Our attention was called to this subject recently after listening to a sermon from a very popular preacher, a graduate of Yale Divinity School. In the former issue we pointed out the gospel method and now we wish to point out that which is popular in our day and the reader can make comparison and note the contrast.

For a number of years a cry has gone out in the various churches for an

"Educated" leadership. It was claimed by those advocating the matter that with an educated leadership the church could accomplish greater things and have a greater influence over the world. As a result schools were established and the younger members were encouraged to attend them and make preparation for valuable service in the church. Those who were called to the ministry were especially urged to become educated in order to qualify for the duties to which they were called. These institutions of higher learning have grown until now they practically control all the denominations, that have established them and they are turning out thousands of young men who have been trained and qualified to preach according to the standard of the college.

One needs but to see and hear these "College Bred" preachers to understand the kind of training they have received and to discover their method of preaching and the reason for it. There is no question but what they are polished and refined when it comes to use of language, in delivery and in their general behavior; in fact their method of approach is through "excellency of speech and of wisdom." The learned men of the colleges have discovered that people like to hear smooth easy flowing speech (flowery oratory) so they train the young ministers in "excellency of speech" so their messages will be well received. Then too the college preachers are men of "wisdom," they have learned through study, scientific investigation and experimentation in the course of their training what truth is (?), and take great delight in displaying their talents and abilities.

Then too, it is plainly evident that the speech and preaching of the modern preacher is with "enticing words of man's wisdom." The appeal is to the carnal nature. "For when they

speak great swelling words of vanity, they allure through the lusts of the flesh." The thing that stands out most prominently in the message is the "excellent language and wise sayings. "Great swelling words, catchy phrases, witty and suggestive remarks, cunningly devised expressions," these are the things that appeal to the flesh and keep the hearers from serious consideration. When the simple gospel message is supplanted by flowery oratory and enticing words of man's wisdom, pride, vanity and folly are encouraged the more.

The reason for this method of preaching is plainly evident too. With the coming of the educated preacher the hireling ministry was established. In order to hold his job and get his salary the hireling must please, so this method of preaching that appeals to the carnal appetites through display of a cultivated intellect was instituted.

Under this method of preaching, man—his wisdom—his sufficiency is the important thing held before the people and those who are converted are converted

to the man not the message, hence no change of life.

It will be noticed from this consideration that the popular method of preaching today is just the opposite from that which is revealed in the Gospel. The effect of this method of preaching on those denominations who have adopted it is so plainly evident that it needs no comment.

SIGNS OF THE TIMES

J. H. Beer

(Luke 21:25-26) "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Old testament apostles, (Joel 2:30-31) "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

(Joel 3:15) "The sun and the moon shall be darkened,

and the stars shall withdraw their shining."

(Isaiah 13:10) "For the stars of heaven and the constellations there give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." See Amos 8:9-14.

President Dwight, in "Historical Collections," May 19, 1780 was a remarkably dark day; candles were lighted in many houses, the birds were silent, and dispersed, the fowls retired to roost. It was the general opinion that the day of judgment was at hand.

Webster's unabridged dictionary, edition 1818, page 1604 in article "the dark day," the obscuration began about ten o'clock in the morning, and continued until the middle of the next night—the true causes of this remarkable phenomena are not known.

Hershal, the great astronomer, says the dark day in northern America was one of those wonderful phenomena of nature which will always be read with interest but which philosophy is at a loss to explain. The darkness was not caused by any eclipse of the sun by the

B I B L E M O N I T O R

West Milton, Ohio, November 1, 1936

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moon, for the moon had fulled the night before, and consequently was on the opposite side of the earth from the sun.

"Our First Century," by R. M. Devins, page 94. The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light. A sheet of white paper held within a few inches of the eyes was equally invisible with the

blackest velvet.

"Stars." Remarkable display of falling stars Nov. 13, 1833. The celebrated astronomers and meteorologist, Professor Olmstead, of Yale college says, "Those who were so fortunate as to witness the exhibition of the shooting of the stars on the morning of ovember 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the pages of history. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north. The exhibition was visable and everywhere presented the same appearances."

Conditions of Daniel's prophecies, which was to characterize the end of time.

(Dan. 12:4) "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be in-

creased."

There has been a wonderful increase in all kinds of knowledge, both scientific and religious. Men have been running to and fro through both the world and the word of God. Five great Bible and Tract societies have been organized, The London Religious Tract society, The British Foreign Bible Society, The American Bible Society. The American Tract Society, The International Tract Society, besides many other smaller ones of the same kind.

Denton, Md.

REVELATION 4:2-11

J. A. Leckron

In a former article, we had Rev. 4:1, and the things John saw in the vision, and now we go to the throne and other things he saw in that vision.

We find the first thing named, and that which is at once the central object of the vision, and of all that follows it, is a throne. The scriptures continually speak of thrones, in connection with the sovereignty and majesty of God. They tell

us that "the Lord hath prepared His throne in the Heavens, and His kingdom ruleth over all." (Psa. 103:19.) Among the last words of the preceding chapter, Christ refers to His throne, and the Fathers throne. And here the apostle sees "a throne in the Heaven." No intimations are given of the form of the magnificent object.

The throne on which Isaiah saw the Lord, was "high and lifted up," and in another vision John saw a throne, "great and white;" but everywhere we are left to think of the power and authority of which the throne is a symbol, rather than of any particular form or material structure. A visible image was presented to the eye of John, but he does not stop to tell us what it was like. It was simply an undescribed, and perhaps indescribable, seat of grandeur, greatness, majesty and dominion. Nor was it the eternal throne of the Father, at least not in the position and relations which it occupies anterior to the time to which this vision relates. John sees it, not as long since fixed and settled in this locality and form,

but just as it was taking up its rest in this place. It was being set as he was looking. The expression is in a tense which denotes unfinished action, reaching its completion at the time of the seeing.

The apostle's language implies that the act of the placing of the throne where he saw it, was only being completed at the moment of his looking. That moment was the moment of his being called up from earth unto Heaven. The rapture of the saints, then, is the point of transition, where the present dispensation begins to end, and another, of which this throne is the center, takes its commencement.

The passage is an exact parallel, both as to subject and phraseology, to Daniel 7:9, where the prophet says: "I beheld till the thrones were set (not cast down, as our version has it), and the Ancient of days did sit, whose throne was like the fiery flame." The vision embraced the placing of the throne, as well as the throne itself and the locality it occupied.

"And upon the throne one sitting." There is no name

mentioned, and no figure described; but we can be at no loss to distinguish who is meant. John was manifestly filled with mysterious awe, and his words sufficiently intimate that he was looking upon the unnameable, indescribable Godhead, in which Father, Son, and Holy Ghost are consubstantial, and the same. And yet there was visible manifestation.

"He that was sitting was like in appearance to a jasper and a sardine stone." The scriptural representations of the jasper are, that it is most precious, crystalline and purple in hue. The sardine, is also described as exceeding precious, and of a beautiful bright red, carnation color. It is capable of particularly high lasting polish. Uniting the qualities of tint and brilliancy belonging to the purer specimens of these precious gems, we have then appearance of flames, without their smokiness. And this was the appearance of the unnameable and indescribable occupant of this equally indescribable throne.

"And a rainbow encircled the throne, in appearance like to an emerald." The

rainbow is one of the most beautiful and majestic of earthly appearances. It is the token of God's covenant with all flesh, never again to destroy the earth or its inhabitants, as in the flood. (9:11-17.) Encircling this throne, the intimation is, that although a throne of judgment, it is not a throne of destruction, but one of conservation, which bears with it the remembrance and the stability of the ancient promise. From what the apostle subsequently saw go forth from this throne, and the shakings and overturnings in heaven and earth of which it was to be the source and means, fears might naturally arise as to the continuity of the earth as an organized structure for the habitation of God's creatures. But this rainbow around the throne forever scatters such apprehensions. All these ministrations are under the symbol of the Noachian covenant, which standeth forever. The idea that this world, and its creature inhabitants, are to pass into oblivion, is a foolish notion, against which we have the special pledge and covenant of God, rehearsed in nearly

every summer shower, and born aloft as one of the glorious decorations of the judgment throne itself. And yet, the intimation is, that the fulfilment of that covenant is not to be always in the course of nature, as we now have it. The true iris is around the throne, but there is a change in it now.

Its prevailing hue is light green, "in appearance like to an emerald," which is an appearance having something additional to nature, or nature modified, with one part of it exalted and strengthened beyond its wont. The jasper and the sardine flash terrible glory, but over them is the soft-beaming emerald of promise and hope, mercy remembered in wrath, salvation over-spanning the appearance of consuming fire.

"And out of the throne go forth lightnings, and voices, and thunders." These demonstrate that the throne is one of judgment, and that wrath is about to proceed from it. When God was about to visit Egypt's sins upon her, He "sent thunder, and hail, and fire ran along upon the ground," and Pharaoh sent and said,

"Intreat the Lord that there be no more voices of God." (Ex. 9:23-28.)

When He wished to show Israel the terribleness of His anger with sin, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. (Ex. 19:16.)

When He sent forth His wrath upon the Philistines, "the Lord thundered with a great thunder of that day upon the Philistines, and discomfited them, and they were smitten before Israel." (I Sam. 7:10.) So also was His displeasure expressed at Israel's demand for a king. Samuel said, "The Lord shall send thunder and rain, that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king." "And the Lord sent thunder and rain that day, and all the people greatly feared." (I Sam. 12:17-18.)

These instances show us, that this is not a throne of grace, but a throne of judgment. These lightnings, thunders, and voices, proceeding from it, tell of justice and wrath to be visited upon transgressors.

The river of water of life is gone, and in its place is the terror and fire of judgment and death.

"And seven torches of fire burning before the throne, which are the seven Spirits of God." These are not candlesticks or lamps within doors, but torches borne aloft without, speaking preparation for battle. When Gideon went forth in vengeance against the Midianites, his three hundred men took each a burning torch in his left hand, and a trumpet in his right, "and they cried, the sword of the Lord, and of Gideon." (Judges 7:16-20.)

So in the prophetic announcement of going forth of God's wrath upon Nineveh, the destroyer is described as displaying "flaming torches in the day of his preparation." (Nahum 2:3-4.)

So the throne which is set for the judgment of the world, hath before it its "torches of fire burning," charged with the fullness of consuming vengeance upon all the enemies of God; for they are "seven." The Spirit of God, in all His plenitude, is these seven torches. The Spirit de-

scended on Jesus as a dove; but here He is the "Spirit of judgment, the Spirit of burning." (Isa. 4:4.) It is not peaceful light, but flaming indignation, which is betokened, which at last sets the world on fire, producing that day "that shall burn as an oven, and all the proud, yea, and al that do wickedly, shall be stubble, and it shall burn them up, that it shall leave them neither root nor branch." (Mal. 4:1.) The throne speaks vengeance upon the guilty, and the Spirit of God is the spirit of the throne, the spirit of devouring fire. There is much more to be said on this chapter, but we will have to leave it for another time. In the next article we will have the four beasts, which is a mis-translation of the translators, and should read "living ones, or living creatures," which explains some of the supposed mysteries in Revelation.

Greentown, Ind.

GRACIOUS INVITATIONS

L. A. Shumake

"O Israel, return unto the

Lord thy God, for thou hast fallen by thine iniquity." (Hosea 14:1.)

The strain of this chapter differs from that of the former chapters. Those were generally made up of reproofs for sin and threatenings of wrath, while this is made up of exhortations to repentance and promises of mercy, and with these the prophet fitly closes.

This chapter is as applicable to God's people today as it was to Israel and for an invitation to return, and a promise to restore us to our former prosperity should be good news to every sin sick soul. "Asshur shall not save us." When we realize that the federations and alliances of today cannot save us we will be ready for repentance. True repentence sees the wrong as so flagrant a violation of the beneficent divine law, that it forgets the less in the greater and cries out with David, "Against thee and thee only have I sinned." (Psa 51:4.)

None can understand himself without a painful sense of the contrast between what he is and what he should be. "Repent" has in it a sound of hope and

improvement.

The message is not limited, but meets every man, for all have sinned come short of the glory of God. (Rom. 3:23.) What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? (Rom. 6:12)

Restoration. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts." (Mal. 3:7.)

A new life is the best and most sublime penitence. It is recorded of Augustine that he had written over his bed in large letters, that he might not forget it: "The sacrifices of God are a broken and contrite spirit." (Psa. 51:17.) The proof of real sorrow for past sins is a life without sin.

Repentance and restoration are only initial steps in the new life which they inaugurated. Beyond them is still something higher.

Good news came to

Zacchaeus when he stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything by false accusation, I restore him fourfold." And Jesus said unto him, this day is salvation come to thine house, for so much as he is the son of Abraham."

Righteousness: "For the ways of the Lord are right, and the just shall walk in them." (Hos. 14:9.)

Dear reader, God's word is calling you, you are urged to accept, that the Father might be glorified that ye bear much fruit; so shall ye be my disciples. And that knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than when we believed.

Louisa, Va.

GO YE

D. K. Marks

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have

commanded you: and lo I am with you always: even unto the end of the world." (Matt. 28:19-20.)

These are the words and the command that Jesus gave to His followers before He ascended into heaven. Let us turn and take a brief review of the work that Jesus did in person, when He was living in this world.

After John the Baptist had pointed out the way to the kingdom of heaven, Jesus started out in active work, being baptized Himself by John, then beginning to teach and spread the good news of the kingdom of heaven, travel from city to village choosing disciples till he had twelve.

In Matt. 9:35 we read, Jesus went about all the villages and cities preaching and teaching, when He saw the multitudes of souls He was moved with compassion because they fainted and were scattered abroad as sheep having no shepherd.

Then He said unto His disciples, the harvest truly is plenteous but the laborers are few, then Jesus called the twelve and sent them out to spread the gospel teachings of Jesus. Was there someone to hinder

the mission work of Jesus? Yes, Satan working through the Scribes and Parisees was continually trying to hinder and discourage the mission work of Jesus. This did not discourage Jesus, and later He increased His helpers to seventy, finally in a few years He had spread the gospel over the greater part of the Jewish nation.

Let us turn again to Matt. 28:19-20. Mark and Luke tell us the same words. Did Jesus give that command to the disciples of His generation only? Did the disciples obey it? Immediately after Jesus ascended into heaven the disciples assembled in Jerusalem and began to work and increase. Were they slow or hasty? We believe not too hasty to spread to other cities because persecution came along and helped to spread the whole gospel. Are we doing all we can in our generation to spread the whole gospel to a sinful world?

When our friends and loved ones see that they must leave us they tell us the most important things last. We believe that Jesus gave the most important

command last. Looking at our district congregational statistics of District No. 1, we see the congregations with the smaller membership have as many places of worship within their boundary as the congregation with the larger membership. We believe if Jesus and Paul were here in person they would advise, increase the places of worship to help spread the whole gospel, especially to those souls that are poor and deprived from hearing and seeing the church at work.

At one time Jesus was preaching on a ship along the seashore when he had ended his sermon He told Peter to launch out in the deep for a draught of fish. Peter said, Master we have toiled all night and caught nothing, but at Thy command we will obey. The result was a large draught of fish. Jesus said, Yea from henceforth thou shalt catch men. Peter could not fully understand, so in later years it took a vision to teach Peter to carry the whole gospel to the Gentiles.

Reviewing the life work of the Apostle Paul, we learn that he met with hunger, beatings, imprison-

ment, lashings, stoned, shipwrecked, arrested, many other troubles and difficulties, nothing could hinder him from spreading the gospel. He believed the words of Jesus, Lo, I am with you always, even unto the end of the world.

Paul was not sorry for the work that he did for the cause of Christ. In II Tim. 4:6-8, "For I am now ready to be offered and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing."

May we ever strive to follow in the footsteps of the faithful forefathers and apostles.

R. 3, York, Pa.

JUDGEMENT AT GOD'S HOUSE

Ida M. Helm

"For the time is come that judgment must begin at the house of God: and if

it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:17-18.)

This is the Laodicean age of the church when the people are neither hot nor cold, but largely in a nauseating condition, such of which Jesus said, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3:16.)

In the proud Laodicean church there were self-satisfied, worldly people. These lukewarm Christians neglected self-examination, private devotions, and the assembling of themselves together for worship in spirit and in truth. At least these are symptoms of lukewarmness.

Neglect of studying God's word may lead to this sad condition. The cares of this world! Professing Christians unduly exercised with secular things, crowd out the spiritual. For all these there is a call to a new beginning. "Repent." There must be a humble consciousness of sin, a clear

vision of past mistakes and short-comings and an utter abhorance of them. "Be zealous therefore." Zeal must be a consequence of knowledge.

The "Christian Commonwealth" says, "It is an upsetting of the whole constitution of a man's nature if his heart works independently of his head; and the only way in which we can safely and wholesomely increase our zeal is by increasing our grasp of the truths which feed it."

In this age of pleasure loving people, people that love self more than God and have gotten so far away from the simplicity that is in Christ they are out of touch with the faith of our fathers, the faith that reaches back to the days of the apostles of our Lord. Some have gotten so far from the faith once delivered to the saints that they think anything in the name of religion will secure the approval of God. Hear what the apostle Peter says about it, "It is time that judgment begin at the house of God."

Away back in the days of Eli, the priest of God, there were people that loved self

more than God, among them were his sons, Hophni and Phineas. The sons, although they were priests, sinned greatly and Eli talked and pleaded with them but did not restrain them. The word of the Lord came to Eli from God, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house . . . for I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (I Sam. 3: 12-13.)

God's words are very explicit. Hear Him, "The iniquity of Eli's house shall not be purged with sacrifice and offering forever." If Eli had banished his wicked sons from the sanctuary, or if they had repented and turned to God the doom might have been averted from Eli's house. But Eli permitted the wickedness to go on at the very door of God's house till the opportunity for repentance had passed, and the terrible

doom was fulfilled just as God had pronounced it. The ark of the sacred presence of God was taken by the Philistines, Eli's nation was disgraced and the priests were both cut off in the flower of their age. Eli could not withstand the news that the ark of God was taken and he fell over and died.

We all must come under the judgment of God, none are exempt. The judgments and chastisements of God's household takes place in this life, and how thankful we should be that we may test ourselves under the search-light of God's word and rid ourselves of everything that is displeasing to Him. How we should strive to glorify our Master and Savior by letting no judgment be so severe on the things we see of which God does not approve. God hates sin and when he sees it in his professed followers, in the church He died to save, He hates it worse than when He sees it committed by a non-professor. God's heaviest wrath falls on those who have sinned against the highest privileges and the brightest light.

Surely this is a time of

slumbering as the foolish virgins did; people professing to be Christians lulled to sleep in the lap of the world with their lamp in their hand, but alas, no oil hence no light! The world with its paraphernalia of foolishness and vanity and show beconed to the church member and what it was supposed would make one beautiful and attractive and so was welcomed, has alas, darkened the foolish heart and robbed the life of the beautiful light of God. With the darkness the hateful spirit of malice and envy and backbiting watch their chance to slip into the heart. They make ugly wounds that may pester throughout life and will in the end bring humiliation, judgment and death.

"Then said one unto Him, Lord are there few that be saved? And He said unto them, strive to enter in at the strait gate, for many, I say unto you shall seek to enter in and shall not be able." ((Luke 13:23-24.)

"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (Matt. 7:21.)

There is only one way that we may be saved and that is the way Jesus marked out. He says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 8:9.)

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that bideth him God speed is partaker of his evil deeds." (II John 10:11.) Now this is Bible teaching, we hear it from God's own lips. What does it mean to me? Many, many today are striving to enter in by a way they have surveyed out for themselves with their own puny knowledge, but man's way runs counter to God's way and will not reach the desired haven. We may be careless with God's word if we will but the fearful and eternal loss will be ours.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8.)

We have not one minute to spare but will have our hands full to live the beauti-

ful spirit filled life as we walk with God each day.

Some day we shall see Christ face to face; then all the unconfessed wrongs and sins of our life will cry out and witness against us. But if we open our soul to Christ and have his life manifested in us we will hear His voice saying, "Well done, enter into the joys of thy Lord."

Oh blessed gospel of Calvary! We may follow Christ not only to Calvary, but to heaven and share His throne, if we will.

R. 2, Ashland, Ohio.



MT. DALE, MD.

August 23rd Bro. A. G. Fahnestock of Brunnerville, Pa., began a series of meetings at this place, continuing for two weeks, preaching seventeen powerful spirit filled sermons in all.

Bro. Fahnestock preached the Word with power and did not shun to preach the whole gospel.

The interest was good throughout the meeting, although there were no additions to the church, yet we feel that the labors were not in vain and hope that the good seed sown will soon bring forth much fruit.

On the day of pentecost it took one sermon to convert three thousand souls, but today it seems just the reverse.

Let us not become weary and discouraged in the Lord's work though our efforts seem to be in vain, remembering that our labours are not in vain in the Lord.

Let us pray for one another and strengthen each other in the Lord's work.

Joshua A. L. Rice,
R. 3, Frederick, Md.

RIDGE, W. VA.

The Ridge congregation has enjoyed a series of meetings which began September 12th. Our Elder, J. L. Myers being the evangelist.

The bus being delayed he did not get to the first service, so our Bros. Minor Leatherman and Otto Harris, preached the first two sermons.

On Sunday evening Bro. Myers arrived and gave us a good message. He preached each evening during the week.

On Saturday, September 19th at one o'clock p. m., we met for council. The meeting was opened by singing number 402 in the Hymnal, after which Bro. Myers read Romans 12 and led in opening prayer. The business that came before the meeting was disposed of in an orderly manner.

Bro. Thomas Leatherman was re-elected church treasurer; Bro. Ray Leatherman, church clerk; and Sister Grace M. O'Brien, correspondent. They were re-elected for a term of three years.

Bro. Minor Leatherman led in the closing prayer.

Bro. Myers continued preaching

good sermons throughout the following week. We had good attendance during the meeting.

On Saturday, September 26th, at 2 o'clock p. m., we met for our love feast service. Bro. Z. L. Melott from the Swallow Falls congregation gave us a good message, after which Bro. Lewis B. Flohr from Vienna, Va., preached the examination sermon, and later in the evening about 69 surrounded the Lord's tables with Bro. Flohr officiating.

We were glad to have five congregations represented at this meeting and sure feel that we have been spiritually strengthened.

Bro. Myers and some more of the brethren and sisters from Lower York congregation stayed with us over Sunday, as we had all day services.

The meeting closed on Sunday night and we sure were blessed during all these meetings with good gospel sermons. We had no additions, but feel that the church has been built up.

We were so thankful for the visiting brethren and sisters who came from other congregations to worship with us. We heartily invite them back again.

We feel sure that the Lord will bless our Elder for the good work he is doing for the Ridge church.

Pray for us that we may prove faithful to the church, and always be found walking in the straight path of truth.

Grace M. O'Brien,
Antioch, W. Va.

NEWBERG, ORE.

regular quarterly council at 2 p. m., Saturday, September 26th, with our Elder, M. S. Peters in charge.

Elder E. L. Withers opened the meeting by reading Acts 15, and prayer. The church chose Bro. Galen B. Harlacher as the third delegate to our District meeting which is to convene at Waterford, Calif., November 13th and 14th. The other delegates were Bro. and Sister M. S. Peters and were chosen at our March council as we then planned to hold our District meeting in May. We decided to turn our Sunday School collections into our church treasury.

All of the business was disposed of in a very pleasant and Christian like manner. We rejoice to say that the interest is growing at this place. We are expecting some more members to locate with us in the near future.

Will you all pray for us that the church may grow and that many more men and women may come to the Lord while it is day, for the night cometh when no man can work.

Sister Ida E. Peters,
Newberg, Ore.

BARTON, MD.

The Broadwater congregation met in council August 29th, at 6:00 p. m. Our meeting opened in the regular manner. Bro. Minor Leatherman, Antioch, W. Va., read the 4th chapter of II Corinthians, and then lead us in a very fervent prayer in behalf of the church. Then our Elder, Bro. Leatherman took charge of the meeting.

All business that came before the

meeting was disposed of in a Christian manner.

At 8:00 p. m., and Sunday at 10:30 a. m. Bro. Leatherman delivered two very inspiring sermons, which was very much appreciated.

On September 12th our series of meetings began, conducted by Bro. Theo. Meyers, North Canton, Ohio. He labored very hard in our congregation, and delivered 12 wonderful and inspiring gospel messages.

Although we didn't receive any applicants, there were some counting the cost.

Our love feast was held Saturday, September 19th with 52 surrounding the Lord's table. Adjoining congregations present were: Swallow Falls, Md.; Mechanicsburg, Pa., and North Canton, Ohio.

Ministering brethren present were: Bro. Z. L. Mellott, Bro. B. F. Lebo, Bro. Theo. Meyers and Bro. Jonas Broadwater.

We thank the members from the adjoining congregations for being with us. May God richly bless you all.

Anyone wishing to hear the sound gospel preached from God's word will not be mistaken by choosing Bro. Theo. Meyers. May God be with you till we meet again.

Carl H. Broadwater, Clerk.

WEST FULTON, OHIO

On November 1st, Bro. B. F. Lebo of Carlisle, Pa., will begin a series of meetings at this place continuing for at least two weeks.

We extend an invitation to all who desire to come.

Orpha Beck,
Wauseon, Ohio.

LINES BY A MOTHER IN HER SON'S BIBLE

Remember love, who gave thee this,
When other days shall come;
When she who had thine earliest
kiss,

Sleeps in her narrow home;
Remember 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of
love,

The holiest, for her son;
And from the gift of God above
She choose a goodly one;
She choose, for her beloved boy,
The source of life and light and
joy.

And bade him keep the gift that
when

The parting hour should come,
They might have hope to meet
again

In her eternal home:
She said his faith in that should be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond gift to scorn,
And bid him cast that gift aside
That he from youth had born;
She bade him pause and ask his
breast

If he or she had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling;
Remember, 'tis no idol toy,
A mother's gift, remember, boy!

—Selected.

WAYNESBORO, PA.

The Waynesboro congregation

began a series of meetings Sunday, September 13th, and continued for two weeks with Bro. Joseph Myers of Glen Rock, Pa., in charge.

Bro. Myers preached 17 strong spirit filled sermons. We are made to feel that Bro. Myers is a strong man for the church, and that he stands four square on the principles of an unadulterated gospel. Although young in the evangelistic field of service he has a wonderful delivery that reaches the heart. We feel that by his coming we have been built up spiritually and encouraged to press upward and onward toward the mark of the high calling in Christ Jesus.

During the meeting there were two that made a request to join our number at this place.

We are expecting to hold our love feast and communion at this place on Thanksgiving Day—an all day meeting.

We invite all who can to come, and especially the ministering brethren.

We ask an interest in the prayers of the faithful in behalf of the work of the church at this place.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

OBITUARY

Susanna Roush, daughter of Henry and Elizabeth Roush, was born in Swanton, Ohio, January 28, 1854, and departed this life on September 17, 1936, aged 82 years, 3 months and 15 days.

In the year 1889 she was united in marriage with Samuel B. Reppert who preceded her in death in 1924.

In the year 1912 she united with the people of the Dunkard faith,

which faith she retained and held sacred till the death angel called her to her reward.

She leaves brothers and sisters and many relatives to mourn her departure.

Funeral services were held in the Friend funeral home in Montpelier, Ohio, conducted by the writer, assisted by Elder Miller. The remains were laid at rest in the Riverside cemetery.

D. P. Koch.

CORRECTION

In the September 15th issue it was stated there were seven who engaged in the communion service at the church in Michigan.

The number should have been stated seventeen, which is correct.

—Editor.

IN MEMORIAM

In memory of our dear sister and daughter, Mrs. Olen Stoltz, who passed away two years ago today, October 29th, 1934.

She has taken her long journey
On that beautiful ship called rest.
Away from the world of sorrows
To a home of Eternal rest.

We have only your memory, Dear daughter,

To treasure our whole life through
But its sweetness will last forever
As we cherish our memory of you.

Sadly missed by her sisters, one brother, Mother and father, Mr. and Mrs. G. A. Eby.

PRIDE AND HUMILITY

Two men we hear the Savior say,
Into the temple went to pray.
And it is true we learn they be,
A Publican and a Pharisee.

The Pharisee stood up to pray,
And in a much exalted way,
He thanked the Lord that he was
far
A better man than others are.

Of his good deeds, his voice did
raise,
Spake of himself in loudest praise.
The Publican with down-cast eyes
Did not look up toward the skies.

But smote his breast, made no de-
fense,
Confessed his sins in penitence.
Did ask the Lord for mercy true
And was more favored of the two.

This teaches us a lesson now,
And when we pray we'll humbly
bow,

And feel a weakness on our part;
The Lord doth look upon the heart.

And what we now in weakness do,
The Lord alone doth help us
through,

If we be faithful all our days
We'll give the Lord then all the
praise.

—Selected, Mary V. Earnst,
R. 3, Brookville, Ohio.

“A good thing to remember,
And a better thing to do,
Is to work with the construction
gang
And not the wrecking crew.”

PRAISE

E. L. Beery

“That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” (Rom. 15:6.) In the above verse we will find a great meaning, more than we are able to comprehend. We see in the teaching and preaching of the disciples there were always some that had a different mind, and used their mouths for destroying rather than glorifying God.

In St. Luke 19:37, Jesus on his way up to Jerusalem, seems to have a good many followers and sight seers. The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. This must have been an inspiring time for Christ when the disciples with one mind and a loud voice couldn't think of anything else but praise God. Can we think of anything more uplifting and inspiring than a church in this condition? And yet we see that along with Christ and His disciples were some fault-finders,

who had a little different mind, who even wanted Christ to rebuke the disciples and even silence the praises of God.

But He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out. There is no use for any one to try and put down or destroy the praise of God, we are put here and protected only for the praise of God.

If we neglect to use the talents freely given to us, in furthering the cause of Christ here on earth, nature itself will come forth in praise.

It has been our privilege a short time past, to make a visit to the western coast of the United States. As we left our homes we passed through valleys, plains, mountains and deserts. Surely no one seeing nature in its glory can deny that there is a Great Creator.

(Isaiah 55:12) "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Surely we as a Dunkard church, have many reasons to sing praise to our Maker, and must while we have the opportunity. Jerusalem had the opportunity to do good but would not. They were spiritually blind and because of this Christ wept. There are many folks that at one time believed and glorified Christ, but today are blind and the truth is hid from them. We know what became of Jerusalem, and surely a great doom awaits professing people, who through wilful ignorance are fulfilling the prophecies in the scripture to the very letter.

Time and opportunity is passing and very few people realize the fact. May we be praising Him when He comes and say, "Blessed be the King that cometh in the name of the Lord."

R. 1, Union, Ohio.

WHY I SHOULD READ THE BIBLE

We all know that Bible reading is important to our spiritual welfare, but I fear that many of us, especially we of the laity, are more or less remiss in this respect. The Savior says, "Search

the Scriptures for in them ye think ye have Eternal life." The last clause of this expressive bidding gives abundant reason for obedience to the first. "Search" here means devoted application, intense diligence; for how could it mean differently when eternal life, even supposedly, is concerned.

We have in mind a man, a professed Christian, who thought it needless for him to read the Bible saying, "Why, I pay the preacher to read the Bible for me." Now perhaps, if we adopt a similar attitude toward our ministry, while we don't claim to be their pay-masters,, yet, when the time of paying really does come, some one who, as a preacher, has been impressed into Bible reading, will be given our portion of eternal life. The brief span of mortal life could certainly be employed in search of so great a Salvation.

When we get so engrossed in the affairs of this world, that the Holy Bible lies neglected, can we say that we are His children? That Book of books is the only visible manifestation of the Divine Will. It is the only place where we can learn

the way, and how we can walk in it: if we do not walk in it, of what avail is the atoning blood of Christ? If we would "die daily" and follow in his footsteps, our thoughts will be irresistably drawn to his Testament and in the reading of it we will find an inexhaustible storehouse of knowledge, sufficient to guide us through any circumstance that could arise. And our interest will grow and our grace increase as each sacred page is explored.

Many men of material science devote their entire lives to discovery or invention which must all shortly follow their bodies to dust. Is it then possible that the true faith is so rare or indistinct that we can't apply a little diligence in searching the scriptures? How many of our brethren have a complete enough understanding of the Biblical authority for our doctrines, ordinances and practices, that we would be able to give a lucid, convincing, and sincere explanation or any point?

Strangers often manifest a kindly interest in our peculiar beliefs. I Pet. 3:15 says: "But sanctify the Lord

God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I wonder if the Ethiopian eunuch, living before the Church of Christ was very extensively established, was groping in much greater darkness than is the well meaning man of today in this land of Bibles. The modern religions call upon the name of the Lord with great confidence, splendor, and impressiveness. Just a little evasion on our part might turn some one disposed as was that eunuch, away from the ark of safety. "How can I, (understand what I read) except some man should guide me?"

There is no circumstance or condition in life, when we cannot turn to the sacred pages with profit. It furnishes surcease from pain, solace for grief and balm for injury. It turns away from sinful worldly pleasures to one greater than all combined. It feeds faith almost anticipates hope, and guides our feet in paths of love and brotherly kindness. Let us all resolve to read it more.

—Selected.

WHY WORRY?

To worry over the past is to insult nature.

To worry over the future is to insult God.

To worry over the present is to insult both our friends and ourselves.

"You may as well be eaten by the fishes as by worries," said the daughter of a naval commander one day, when discussing the perils of the sea. Such philosophy, applied to each of the vexations and dangerous situations of daily life, would go far toward casting out worry.

—Selected.

MY OPPONENTS

When men rise up against me, let me remember that they are only men. When they bid me be silent, let me inquire only what God would have me speak. When they threaten death, let me not forget that God offers life. (Read Amos 7.)

When Thales was asked what was difficult he said, "To know oneself," and what was easy, "To advise another."

Little deeds of kindness
 Little words of love,
 Help to make earth happy
 Like the heaven above.
 —Julia A. Fletcher.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Luke 19:28-48.
- Oct. 11—Luke 20:1-18.
- Oct. 18—Luke 20:19-47.
- Oct. 25—Luke 21:1-19.
- Nov. 1—Luke 21:20-38.
- Nov. 8—Luke 22:1-20.
- Nov. 15—Luke 22:21-46.
- Nov. 22—Luke 22:47-71.
- Nov. 29—Luke 23:1-26.
- Dec. 6—Luke 23:27-56.
- Dec. 13—Luke 24:1-28.
- Dec. 20—Luke 24:29-53.
- Dec. 27—Review the characters and messages of Luke.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Jesus Goes to Jerusalem.
John 12:12-19.
- Oct. 11—The Wicked Husbandmen.
Matt. 21:33-46.
- Oct. 18—The Ten Virgins. Matt.
25:1-13.
- Oct. 25—Jesus Washing the Disciples Feet. John 13:1-20.
- Nov. 1—Jesus in the Garden. Luke
22:39-46.
- Nov. 8—Judas Betrays Jesus. John
18:3-12.

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BIBLE MONITOR

VOL. XIV

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No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

APOSTOLIC AUTHORITY

The modern popular preachers by their preaching and teaching are casting reflection upon the apostolic teachings as we have them in the New Testament. For many years we have heard much about the "non-essentials" (?) in the gospel; teachings regarding our conduct and activities in the world, which our forefathers observed and considered as sacred as the rest of the scriptures. It is claimed that living in this day of socalled enlightenment that "times have changed" and a new interpretation of the New Testament is in order. This has resulted in many innovations and departures from the original practices in the church, a change subtly termed a "transition" by those propagating it. This new inter-

pretation rendered by modern scholars does away with regeneration, self-denial and nonconformity to the world completely.

Many of the socalled non-essentials, are teachings given to us by the apostle Paul. Let us notice his own statements regarding the authority back of his teaching and preaching. "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;)" (Gal. 1:1). In this verse the apostle speaks regarding his calling as a minister of the gospel. It is evident that "man" had nothing to do with his calling as a preacher, for he neither received it of, or by men. We have other references also that confirm the claims set forth regarding his calling. In Acts 9:1-6 we have an account of the

experiences he had in connection with his calling, at a time when he was engaged in persecuting the church.

Here it is recorded that a great light from heaven suddenly shined round about him, "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

In response to his inquiry regarding who was speaking to him, this answer came to him, "I am Jesus whom thou persecutest." It is evident beyond doubt that Paul received his authority as a preacher of the gospel from God alone. Of all the great and learned leaders of today not one can truthfully lay claim to such authority in his calling.

Regarding the gospel that he preached, Paul speaks just as clearly. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.) Here Paul declares emphatically that "man" had nothing to do with the gospel that he preached. It was not the product of some refined or

cultivated human intellect but was received directly by the "revelation of Jesus Christ."

Paul was not the author of the teaching he gave, neither did he take the credit for it. He states farther on this matter, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." (Gal. 1:15-17.) When called, Paul did not consult his relatives or friends, nor even his superiors in the church, regarding his work; neither did he take a course of training under the philosophers or scholars of his day in preparation for his duties, but "went into Arabia" where he was apparently, alone with God in the desert. Here he received the gospel, directly from God, which he preached and taught and which is recorded in the New Testament.

As a farther thought which should be given serious consideration Paul states thus, "Now the things which I write unto you, behold, before God, I lie not." (Gal. 1:20.) It is evident from this consideration that the power and authority of God was back of Paul and the gospel that he preached and left us. The intimation that there are non-essentials in the New Testament that can be ignored and cast aside is without foundation — it is a lie!

THANKSGIVING REALLY NOT MERELY RESIGNATION

Ida M. Helm

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude."

The sin of ingratitude is deplorable. Of the ten lepers Jesus cleansed one day He questioned, "Were there not ten cleansed? but where are the nine?" (Luke 17:17.)

The faith of the ten had placed them in a state of salvation, but the ingratitude of the nine imperiled

their souls. To the one that turned back to give thanksgiving to Jesus, He said, "Thy faith hath healed not only thy body, but thy soul also." The others were healed merely in body. Through unthankfulness they missed obtaining the priceless pearl. It was in their reach but while they reached after other things it was gone.

As the day of Thanksgiving draws near the question comes to each one of us just what blessings are we receiving now for which we should be thankful to the bountiful Heavenly Father?

Romans 1:21 tells about people that "Because knowing God, they did not glorify Him as God, nor thank Him, but they proved futile in their way of thinking, and their unintelligent heart was darkened."

We sit down to enumerate our blessings and we are apt to go something like this: "Health, home, money, sunshine, rain, success, etc." All these and many, many other things should call out our hearts deepest thanks to God. But there is another class of blessings we should enumerate. I refer to the adversities, the afflictions,

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West Milton, Ohio, Nov. 15, 1936

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the trials and disappointments, the losses, the cloudy days. In ancient Israel one of the blessings God promised His people after they had strayed away from Him was that He would give them trials to bear. "I will cause you to pass under the rod," He said, "and I will bring you into the bond of the covenant." (Eze. 20:37.)

Israel was lastingly bound to the covenant she had made with God and God declares He will by sore chas-

tisement constrain them to submit to the covenant they made with Him, and His strong hand held the lash that sent them into 70 years of captivity and cured them forever of idolatry.

Many of the things that do not seem to us to be for the best are blessings in disguise, they are given by the Dispenser of all good things. Then why should we not give God thanks for the adversities, for the dark, cloudy days. I believe God in His infinite wisdom knew from the beginning that it would be best for His people to have reverses as well as success, and he gives the cloudy days as well as the bright ones.

What is the secret of a thankful heart? These people in Bible times that lived closest to God practiced thanksgiving. Throughout both the Old and New Testament thanksgiving was characteristic of those individuals that loved and served God best. Yet circumstances and trials experiences that would seem to make thanksgiving impossible was their peculiar lot in life.

After the flood Noah built an altar unto the Lord in

face of the devastation of the world he had known and in which he had lived, he offered burnt offerings on the altar And the Lord said in His heart, while the earth remaineth, seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease. (Gen. 9: 21-22. Every time we look at the rainbow we are reminded of God's promise to man that He will never again destroy the earth with a flood. A beautiful covenant.

David said out of the depths of bitter experiences, "I will bless the Lord every day of the year."

Job, his property all gone, his children all dead, and sore and terrible disease and suffering fastened on him, and his wife broke down and urging him to turn from God, remained faithful, he said, "Though He slay me, yet will I trust Him." (Job 13:15.)

The life of praise and thanksgiving to God that has been established through cultivation of the habit till it becomes a part of the life, may by keeping the heart and soul open to the influence of the Holy Spirit

continue throughout all events, sickness, sorrow, pain and death, and the summing up of our blessings may be made accordingly. It matters not whether we be in the sanctuary, in the home, or in the school room, or in the office, or in the shop our thanks may well up to God from full and overflowing hearts.

Old battle scarred Paul says, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians 4:6.)

It is said that care and prayer are as mutually opposed as fire and water. Since God cares for us, we need not have anxious care and fretting and worry about tomorrow, but with prayer and supplication for blessings we need and that we may be delivered from evil and the ills to which humanity is heir to, with thanksgiving for every event that comes from God's hand, "let your requests be made known unto God."

Thanksgiving to God frees us from anxious carefulness by making all God's dealings with us matters

for praise, not merely resignation, then peace the companion of thanksgiving shall mellow all occasions of anxiety. We are apt to forget that God is our Father when sorrow overwhelms us. We are apt to forget it still more when all is prosperous and bright. When we do wrong we rightly believe that our wrong doing has taken us away from God. But he is still our Father, and we should turn our cold hearts to Him for warmth and let us not forget that He sent His Son to suffer and die that He might bring us back to our forgiving God. Who could fail to give praise and thanksgiving every day of the year to God?

R. R. 2, Ashland, Ohio.

SANCTIFICATION

D. W. Hostetler

The above subject has been discussed pro and con, and many conflicting theories are taught these days. So I want to call the reader's attention to the scriptural teaching of this very important subject.

There is a system that

teaches the first work of grace to be conversion, and that the second work of grace is to seek sanctification, that they "pray through" and find sanctification.

Let me state here that the only way to attain sanctification or become sanctified is to obey God's commands given us through Jesus Christ. In John 17:17, we have a text direct to the point which reads, "Sanctify them through thy truth: thy word is truth." Then read verse 19, where Jesus states, "and for their sakes I sanctify myself, that they also might be sanctified through the truth."

Now to bow down at the altar (as some do) to "pray through" to find sanctification is pure sacrilege, for this system superimposes sanctification, independent of obeying the truth of the Lord Jesus Christ. Now let us see whether we can find the truth of the matter.

"Without faith it is impossible to please God." (Heb. 11:6. John 3:18, 36.) Without repentance and confessing sin, there cannot be any forgiveness. (I John 1:9, Psalms 32:5, Prov. 28:13, Matt. 8:2, Mark 1:15,

6:12, Luke 13:8, Acts 2:38.)

Baptism is for the remission of sin. (Mark 1:14, Luke 3:8, Acts 9:6, 22:16.) Now these passages clearly teach that faith, repentance, confession, and baptism are the conditions of pardon. This brings us into the light and into fellowship of the household of God. Then the blood of Christ cleanseth us from all sin. (I John 1:7, John 12:35, I Cor. 6:11.)

When people comply with these conditions of pardon, their sins are remitted, forgiven. It is then that we are in a condition to receive the baptism of the Holy Spirit. This is sanctification.

Webster defines the term "sanctify" thus: "In a general sense, to cleanse, purify, or make holy." Hear then the prayer of Jesus in John 17:17, which supports this idea: "Sanctify them through thy truth: thy word is truth." In John 15:3, we read: "Now ye are clean through the word which I have spoken unto you." (Acts 15:9. "And put no difference between us and them, purifying your soul in obeying the truth through the spirit unto unfeigned love of the

brethren." Here it is made clear by these inspired writers that obedience to the truth of God is the thing that purifies.

In Eph. 5:26 Paul, speaking of the church says, "That He might sanctify and cleanse it with the washing of water by the word." Christian baptism is meant here when he speaks of the washing of water (which is commanded in His word) by the word.

Webster further states that to sanctify is to separate, set apart, or appoint to a holy, sacred, or religious use. (Gen. 2:3) "And God blessed the seventh day, and sanctified it." That is, He hallowed, and set it apart as a holy day. It is to purify, to prepare for divine service.

In Exodus 28, Aaron and his sons were anointed with oil by the command of God into the priesthood, thus being set apart or sanctified for a special work.

The tabernacle, the altar, and all the vessels were sanctified by the sprinkling of water and blood, thus being set apart for a holy use. So the contention here is that it is through the truth that we are sanctified, and that short of obedience to

truth there cannot be any sanctification. (Romans 15:16.) We are told that the Gentiles were sanctified by the Holy Spirit. But note that Paul says in reference to the Gentiles that he was the minister of Jesus Christ to preach the gospel of God to them, which he did, and their accepting this gospel and obeying it is just what Jesus said to the disciples, that when the Holy Spirit is come he will guide into all truth. It is clear that the Holy Spirit led these Gentiles to obey the gospel of God, so they were sanctified. In the sixth chapter of Romans we are told that we are baptized into Jesus, therefore we are buried with Him by baptism, that is the old man of sin is buried and the new man is raised by the glory of the father to walk in newness of life, and that we are planted together in the likeness of His death. It is there and then that sanctification takes place.

In the eighteenth chapter of Jeremiah the prophet speaks about Israel in the hands of God, being as clay in the hands of the potter. Paul in II Timothy 2, says that "in a house there are

vessels of gold and silver and of wood and of earth: and some to honor and some to dishonor." Then he tells us that if a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared for the Master's use.

So there can be no intelligent doubt that sanctification is the cleansing, purifying, and the setting apart for a special and a definite use or work for our Lord and master.

North Manchester, Ind.

SINGS OF THE TIMES

J. H. Beer

Knowledge has been wonderfully increased as stated by the angel to Daniel, and the gospel has gone to nearly every kindred and tribe of people in the world, therefore we may know the end is near.

(Matt. 24:33) "When ye shall see all these things know that it is near even at the door." Moral condition of the world in the last days. (II Tim. 3:1-5) "This know also that in the last days perilous times shall come."

The entire world is in perplexity and distress and perilous times, and scoffers walking after their own lusts, saying where is the promise of His coming? (II Pet. 3:3-4.)

As a result of the French revolution the Papal power received a deadly wound. The powers of Papacy which refused the right of private study of God's word was broken as they tried to shut it away from the people. A singular fact followed the overthrow of the Papal powers in 1798. Bible societies, Sunday Schools, and tract societies sprang up in great numbers.

The London Religious Tract Society was organized in 1799. The British and Foreign Bible Society in 1804. The American Bible Society in 1816. The Bible has now been translated into about 450 languages, and sent to every part of the world, before that time the Bible was confined to comparatively few, now the humblest person may possess it. From these societies have gone forth hundreds of millions of copies of the Bible, and other tracts disseminating knowledge upon the truths

of salvation. Missions have been established in all parts of the world in the last two centuries.

Scientific inventions have been remarkable in the last two hundred years. People of a century and a half ago knew nothing of steam ships, steam and electric railways, telegraph, telephones, sewing machines, anaesthetics, submarines, Lynotypes, motion pictures, X-rays, aeroplanes, wireless t e l e g r a p h , automobiles, motorcycles, etc. Were people of two centuries ago raised from the dead they would be as much surprised as people of two thousand years ago for none of these inventions reach back past two centuries.

What did the Savior say should precede the end? (Matt. 24:14) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." The sun and moon have been darkened and the stars have fallen as predicted by the Savior. A little more than a hundred years ago there was not a Sunday school in the world, now there are more than 285,000. This is without

parallel in the history of the world.

The people of a century ago knew nothing of the inventions already referred to as well as the following: submarine boats, modern seismographs, 1880; radium, 1902; automatic air brakes, 1872; sewing machines, 1846; reapers and mowers, 1868.

For thousands of years there seemed to be little advancement or improvement in knowledge. With the opening of the 19th century the world awoke and a new era dawned. Knowledge was to be increased. (Dan. 12:4) "Seal the Book even to the time of the end, many shall run to and fro, and knowledge shall be increased." When we see all these things know that it is near, even at the door. Read Matt. 24:31-39.

Denton, Md.

**SINGLE OR DOUBLE
MODE IN FEET
WASHING**

John Sleppy

Which one is right? One is the doctrine of man, the other is an example doc-

trine. Perhaps some of our young brethren and sisters do not know what is meant by the single and double mode in feetwashing. I will explain. In the double mode one washes the feet while another follows and wipes the feet. With the single mode each one washes and wipes his brother's feet.

Notice the language of the scriptures, (John 13:4-5) "He (Jesus) riseth from supper, and laid aside His garments; and took a towel, (the German for towel is apron) and girded himself. After that He poureth water into a basin, and began to wash the apostles' feet, and to wipe them with the towel where-with He was girded." Jesus had no assistant to wipe the apostles feet.

(Verse 12) "So after He had washed their feet, and had taken his garments, and was set down again, He said unto them, know ye what I have done to you?" Each disciple could easily have answered this question by stating, you washed my feet and wiped them.

(Verses 14-15) "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's

feet. For I have given you an example, that ye should do as I have done to you." I challenge anyone to show me scriptural proof for one to wash two or three brethren's feet and another to assist and do the wiping. The washing and wiping belongs to one individual, not two. What God hath joined together let not man put asunder.

If I wash my brother's feet and then not wipe them I have disobeyed my Master's example and command. The assistant that only wipes is just as much disobedient.

I heard an old elder of the church say that a pioneer church decided to have a communion meeting. They made an appointment for the service but when the time came the weather was stormy and the roads bad so that only a few were permitted to attend. It happened that there were only two sisters present. Naturally the question arose how could these two sisters use the double mode of feet washing? Result, the brethren used the double mode and the sisters the single mode; now which followed the example of

Jesus? We all must admit that the sisters fulfilled the example of Jesus to the letter. "Do as I have done to you," that statement should settle the question which is right. The double mode is an error that was introduced into the church without scriptural authority.

The Supper

Where was the supper when Jesus washed His disciples feet? Some very good and honest people claim that there was no supper on the table when Jesus washed his disciples feet. Let us notice the different writers on this subject. "And He sent Peter and John, saying, go and prepare us the passover, (supper) that we may eat." (Luke 22:8.) (Verse 13) "And they made ready the passover (supper). And in the evening He cometh with the twelve." (Mark 14:17.) Peter and John had returned to Jesus after the passover (supper) was prepared.

"And when the hour was come, (when the supper was on the table), He sat down, and the twelve apostles with Him." (Luke 22:14.) Now they are all seated at the

table. If the supper was not then on the table how did it get on the table? None of the disciples went away from the table until after supper when Judas went away to betray Jesus; the eleven still remained at the table. This is proof that Jesus and his disciples sat down to a supper. John could truthfully say, he riseth from supper. The belief that the supper was not on the table is a traditional supposition and those that believe it wrest the word "from" and try to strengthen their position by saying Jesus arose from supper (being away from it); they do not venture to say where the supper was or how far off it was at the time of feetwashing. I will give some more proof, "So after He had washed their feet and had taken His garments and was set down again." (John 13:12.) (Verse 21), "Verily, verily, I say unto you, that one of you shall betray Me. One said, Lord, who is it? Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon."

Ludlow Falls, Ohio.

NEWS ITEMS

NOTICE

The communion service at the Fairview, Ind., congregation has been recalled until spring according to a notice just received.

—Editor.

NEFFSVILLE, PA.

We, the Northern Lancaster County Dunkard Brethren, held our love feast at Lititz on Sunday, October 18th, with a large attendance. Ministers present throughout the day were: Eld. Jacob A. Miller, J. L. Myers, T. C. Ecker, Harry Smith, Ord L. S. Strayer, Henry Demuth; Ministers, Ray Shenk, Lester Ecker, Chas. Ness, Oscar Matthias and Abram Gibble.

In the evening 77 surrounded the Lord's table with T. C. Ecker officiating. We are glad to say that in the afternoon a young man and his wife came to be received in the church.

We do thank the brethren and sisters from the other congregations for attending our love feast and will be glad to see them all come back again.

Susanna B. Johns.

OBITUARY

Minnie Amanda Surbey, daughter of William and Mary Young, was born near Millport, Ohio, December 4, 1881. She departed this life October 1, 1936 at the age of 54

years, 9 months, 27 days.

She was united in marriage March 31, 1907 with Charles C. Surbey to which union were born three sons, Howard, Lawrence and Clarence.

Early in life she joined the Church of The Brethren and in 1927 united with the Dunkard Brethren Church. In all her church work she was a faithful, earnest worker.

She leaves to mourn her departure husband and sons of the home, one sister, Mrs. Jessie Doerschuck of Canton, Ohio; three brothers, Earl Young of Cleveland, Ohio, Howard Young of Kent, Ohio, Harold Young of Lompoc, Calif., as well as a host of relatives and friends.

Clarence Surbey, Cor.

MY TIMES ARE IN THY HAND

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts,
To keep and cultivate,
And a work of lowly love to do,
For the Lord on whom I wait.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to
come,
I do not fear to see,
But I ask Thee for a present mind,
Intent on pleasing Thee.

There are briers besetting every
path,
That call for patient care,
There is a crook in ever lot,
And a need for earnest prayer,
But a lowly heart that leans on
Thee,
Is happy everywhere.

A. L. Waring.

SO LIVE

So live, that when thy summons
comes to join
The innumerable caravan that
moves
To that mysterious realm where
each shall take
His chamber in the silent halls of
death,
Thou go not like the quarry slave
at night—
Scourged to his dungeon, but sus-
tained and soothed
By an unfaltering trust, approach
thy grave
Like one that wraps the drapery of
his couch
About him, and lies down to pleas-
ant dreams.

William Cullen Bryant.

GREETING TO PENITENTS

This day, young friend, the Father
bends
To you a listening ear;
Since you have felt His love and
knelt
In Jordan's waters clear;
He will supply you from on high,
With grace for every need;
And His own Son, till life is done,
For you will intercede.

Since 'tis your choice to hear His
voice,
He'll grant you earnest prayer;
And through His love, the Spirit-
dove,
Will guide you everywhere;
You'll not regret that you have set
Your feet on higher ground;
May you ne'er cease to feel the
peace
Which now your soul surrounds.

And when this life with all its strife
 And toil shall be no more;
 May you rejoice to hear His voice,
 Upon the other shore;
 And when the Son shall say, "Well
 done,
 Be thou made fully whole;"
 Then love and peace shall never
 cease,
 While endless ages roll.

Selected, Sister Mae Tharp.

THE CONTRAST BETWEEN JERUSALEM AND MOSCOW

Part I

A recent issue of a denominational weekly (*The Gospel Messenger*) has an editorial article headed, "For Thinkers About Communism." The article contains this sentence:

The point is that a man hardly deserves the stigma "red," merely because he thinks the economic system tried by the First Church at Jerusalem would work better and last longer in the First church of Philadelphia or Chicago.

This sentence implies that a new economic system was tried by the church at Jerusalem. But does the type of the communism of the first Christian congregation deserve the designation of a new economic system?

The communism of the church at Jerusalem was a communism of love. It was of a similar order as has been maintained for the last four centuries by the so-called Hutterian Mennonites. It was entirely voluntary, even for church members. There was not the least thought of entering the political arena, no thought of trying to introduce a new economic system and enforce it on the nation.

Such a thing would have been abhorrent to the early Christians. No attempt was made toward common ownership of natural resources, or of the means of production, or of industrial enterprises. Establishing a new economic system was entirely foreign to the thought of the primitive Christians.

Very true, great wealth being amassed in the hands of a few, while others are in want, is undesirable and unfortunate, but does the program of communism offer the solution of this problem?

One might suppose that modern communism, undertaking to introduce a new economic system, would

confine its efforts to the socio-political and economic fields. Needless to say, this is by no means the case. The communist party, which is in control in Russia at the present time and is making great headway in various other countries, is frankly anti-Christian in principle and program.

The anti-religious attitude of modern communism has been ascribed by certain authors to the corruption (supposed or real) of the former Russian state church. These writers have overlooked the outstanding fact that the most prominent and authoritative writer on communism of the modern type was Karl Marx (1818-1883), a n apostate Jew who was born and educated in Germany and lived for a long period in England. His attitude toward religion was not based on the corrupt state of the Russian church. Modern communists recognize Karl Marx as their greatest apostle. It is seen, then, the "red" communism existed in concept and theory for more than a generation before any attempt was made to carry it into practice.

In their militantly anti-religious attitude, modern communists simply follow the teachings of Karl Marx. As already stated, they recognize him as the leading defender of their system. Karl Marx taught emphatically that communism will never succeed except on an atheistic basis. He intended and planned communism to be what it is today—the greatest menace to religion, the most irreconcilable and deadly foe of Christianity. In the opinion of the communists, atheism is absolutely essential to the success of their system.

Consequently, where communists are in control, they have undertaken the total eradication of religion and in particular of Christianity. Not since the days of the Roman emperor Diocletian, who had the name of being the instigator of the greatest persecution of Christianity in history, have there been so formidable and persistent efforts made to root out Christianity. The appalling story of this persecution is too lengthly to be told here. According to latest reports, only eight Lutheran ministers are left in Russia today of a number

of about 400 twelve years ago. The Mennonite Church of Russia, which formerly numbered about 80,000 souls, scarcely exists as an organization today.

Communism preaches the need of a relentless class war between the poor (the proletariat) and the well-to-do and rich classes. The shortcomings and sins of corporate capital, involving in fact only a small number of the rich, are laid to the charge of all who are not of the actually poor class. Communists ignore the fact that it is not of their own choosing that they themselves are not of the better situated class. Would they approve of such a class war if they themselves were of that class? Thus the class war and class hatred preached by communism and implied in carrying out its program are not only devoid of moral principle but are essentially immoral in itself.

(To be continued)

To see oneself is to be clear of sight—Lao Tze.

Being in a good frame of mind helps keep one the picture of health.—Anon.

REVELATION 4:2-11

J. A. Leckron

Part II

In our former article on the above named chapter we go as far as the seven torches of God, and explained same, and now we come to the four and twenty elders, and the four beasts. "And around the throne, twenty-four thrones; and upon the twenty-four thrones, Elders sitting, clothed in white garments, and on their heads golden crowns."

There was more than one throne. In the center, conspicuous, and majestic beyond description, was the throne of Deity; but in a wide circle around it were twenty-four thrones, distinct and glorious, but smaller and lower than that which is, by eminence, called "The Throne." Our translators call them "seats;" but the original word is the same in the case of the twenty-four in the circle, as in that in the center. They are all seats, certainly; but a particular kind of seats, seats of

majesty and dominion, seats of royal assessorship with the enthroned One.

Now can we be much at a loss as to the persons who occupy them? They are not angels, but human beings. This is ascertained by the song they sing, in which they speak of having been gathered out of the tribes and peoples of the earth. (Chapter 5:9.)

They are not the patriarchs, Jews, or apostles, only; for they are from "every tribe, and tongue, and people, and nation." They are not unfallen beings but ransomed sinners; for they give honor to Christ for redeeming them, "Thou redeemest us by Thy blood." They are not disembodied spirits of the saints, but glorified subjects of grace; for they are enthroned, crowned, and robed in white, which is a fruition of blessedness and honor which is everywhere reserved till after the resurrection and the glorifying rapture.

Paul tells us that he was to receive his crown of righteousness, not at his death, but at that day, the day of Christ's coming to awake and gather His saints, and that the same is

true of all who are to be partakers of that crown. (II Tim. 4:8.)

The entire scriptural doctrine concerning the state of the dead, forbids the idea that disembodied souls are already crowned and enthroned, although at rest in the bosom of God. Such rewards, Christ is to bring with Him (see Chap. 22:12, 11:18, Isa. 52:11) hence, no one receives them until He comes, recalls the sleepers, and completes that redemption of power for which all things wait. (See Romans 8:22-23).

The coronation time, is the resurrection time; and no one can be crowned until he is either resurrected if dead, or translated if living. Any other doctrine overthrows some of the plainest teachings of the scriptures, and carries confusion into the whole Christian system. And as John beholds certain subjects of redemption, robed, and crowned, and enthroned, as priests and kings in Heaven, we have here positive demonstration, that at the time to which this vision relates, a resurrection and a translation have already taken place. It will not do to say, that the

picture is anticipative of the position and triumphs of the church after the seals, trumpets, and vials have run their course. They occupy these thrones, while yet the closed book, which brings forth the seals and trumpets, lies untouched in the hand of Him that sits upon the throne. They see it there, and they vote the Lamb worthy to open it. They behold Him taking it up, and fall down and worship as He holds it. They are in their places when heaven receives the accession of the multitude which come "out of the great tribulation." (Chapter 7: 11-14.)

They have their own distinct positions when the still later company of the hundred and forty-four thousand gather round the Lamb on Mount Sion. And they are spectators of the judgment of great Babylon. (Chapter 19:4.)

Instead of anticipation of the final result of the great day of the Lord, there is actual participation in the processes and administrations by which that result is wrought. They are "Elder," not only with reference to their official places; for that

term is expressive of time, rather than of office. The Elder, is the older man; and in the original order of human society, he was the ruling man because he was the older man.

These enthroned ones are elders, not because they are officers, but they are officers because they are elders. They are the older ones of the children of the resurrection. They are the first-born from the dead, the first glorified of all the company of the redeemed, the seniors of the celestial assembly; not indeed with respect to the number of their years on earth, but with respect to the time of their admission into heaven. They have had their resurrection, or their translation, in advance of the judgment—tribulations, and are crowned and officiating as kings and priests in glory, whilst others, no less faithful, are still slumbering in their graves, or suffering on the earth.

They do not represent, by any means, the whole body of the redeemed, as some have supposed, but are exactly what their name imports, the seniors of them, the first-born of the house-

hold, the oldest of the family, and hence the honored officials. There certainly is, as we shall more fully see hereafter, a succession in the order in which the saints are gathered into their final glory. There are some who "escape" the tribulation, being taken to Heaven before it comes; there are others who suffer it, and are only taken to heaven out of it.

Then, there is a peculiar company of sealed ones, who come in at a still later period; and a "harvest of the earth," still subsequent to their appearance with the Lamb on Mt. Sion, if not a still remoter bringing in of those under anti-Christ, who "had not worshiped the beast, neither had received his mark upon their foreheads, or in their hands," all of whom together make up the fulness of "the first resurrection."

And of these successive companies and orders, the enthroned ones of this vision are among the first, if not absolutely the first. They are the seniors, "the elders." John saw but twenty-four of them; but these were the representatives of many others. There were many

priests and Levites under the old economy. The number of those who "were set to forward the work of the house of the Lord, was twenty and four thousand." (I Chron. 23:3-4.) But they were all arranged in courses of twenty four (I Chron. 24:3-5), so that never more than twenty-four were found on duty at a time. There were also many prophets appointed to praise God with instruments of song; but they too were arranged in twenty-four courses, each course with its own individual representative. (I Chron. 25.)

These were not human devices, but things specially directed by the Spirit of the Lord (I Chron. 18:11-13, 19), and meant to be "figures of the true," and "patterns of things in the heavens." (Heb. 9:9, 23, 24.)

Accordingly, we are to see in these twenty-four royal priests, but one course of as many more courses, all of which together do but represent thousands upon thousands of the same high privileged class. Heaven is not an empty place, nor is it stinted in the number of its honored dignitaries. We

find, then, in these enthroned Elders, the highest manifested glory of the risen and glorified saints. They are in heaven. They are pure and holy, wearing white, which is the righteousness of the saints." They are partakers of celestial dominion. They are kings of glory, with golden crowns. They are settled, and at home in their exalted dignities; not standing and waiting as servants, but seated as royal counsellors of the Almighty. They are assessors of the great Judge of the quick and dead, the spectators of all that transpires in heaven and earth, and participants in the judgment of the world for its sins, the church for its apostasies, Babylon for her impurities, anti-Christ for his blasphemies, and that old Serpent and his brood, for their ungodliness and wickedness during all these weary ages. They are the Elders of the glorious house of the redeemed, and kings and priests in the temple and palace of the Lord God Almighty, when all the earth shall obey, and all the ages acknowledge.

There is another picture in the vision which we will

have to leave for part three of this fourth chapter. We trust we all may learn more of this great Book as we study it.

Greentown, Ind.

THE SECRET OF REAL HAPPINESS

H. M. Barkdoll

Something to Avoid

We must not walk in the councils of the ungodly. The broad way may be pleasing to the carnal mind, but at the end there is sure destruction. ((II Thes. 1:8-9.)

We must not compromise with sinners, he who sins deliberately transgresses against better light and judgment. We can not endorse such conduct in any shape or form. (II Tim. 4:24.)

We must not sit with the scornful. Peter, after having taken the two steps as described above was finally found in the seat of the scornful. Sitting by the fire of the ungodly, he denied the Lord with oaths and curses. Such a course unrepented of leads to ruin. (II Peter 3:3.)

The Blessed State of The Righteous

He is joyful as God's children are. His delight is in the law of the Lord. The Christian is truly living in a delightsome land. All who love the Lord will find delight in His word. (Psalms 119:97.)

He is ever thoughtful. "In his law doth he meditate day and night." The Lord expects us to think deeply into these things which he has caused to be written for our learning. (Rom. 15:4.)

Now comes the promised blessings, abundant growth, like a tree planted by the river of water, the Christian roots of faith and love feed in the life giving stream of His grace. (Eph. 3:17-19.) Now comes fruitfulness. The fruit is in season; being filled with the Spirit, the fruit of the spirit is clearly manifested. (Gal. 5:22-23.)

Now life and vigor. His leaf shall not wither. Men cannot see the roots of Christian character, but they can see the resultant out-growth. Grow in grace and in the knowledge of our Lord Jesus Christ our Savior. Prosperity follows the Christ life. Whatsoever

he doeth shall prosper, for it is God who worketh both to will and to do, then whatsoever we do shall prosper, for he who hath begun the good work will carry it to perfection. (Phil 1:6.)

Glendora, Calif.

APPROVED UNTO GOD II TIM. 2:15

D. M. Click

To become an efficient workman in the service of our Lord and Master, the apostle Paul was not only giving this instruction to the young minister, but we believe it is quite applicable to us all, the old servants in the church can become more useful by studying the Holy Scriptures, thereby informing themselves better in the work of the Lord and thereby getting themselves better trained workmen for teaching the Sunday School class or other useful duties in the work of the Lord.

Our young brethren and sisters should study the scriptures so as to be able to fill useful positions in the church work. God will most surely bless you in your faithful service to the

church. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing we may put to silence the ignorance of foolish men.

We have noticed in our past experience that some bright earnest young men and women have become real useful in the Lord's work and I feel it is well for us who are past our best days in the work of the church to try and encourage our young people, as we all know that soon the important work of the church will fall into their hands. "Be ye therefore perfect even as your Father which is in heaven is perfect."

Jesus our Savior went about with His disciples trying to teach them to do as near perfect work as it was possible for mortal men to do. And it is sure that Jesus will give His Holy Spirit to lead all who desire to become useful in the Lord's work. "I will give you a mouth and wisdom,

which all your adversaries shall not be able to gainsay or resist."

I pray that we may all strive to study to be more approved, more and more unto God.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." (John 12:26.)

Grand Junction, Colo.

WINDOWS FOR BEAUTY

A group of children were playing together when an epidemic of boasting broke out among them, and Philip's mother, peeling potatoes inside her small kitchen, could not keep from hearing the talk.

"Our house is the prettiest house in town," declared Jane, "it is the biggest home and the finest—"

"Anyway," interrupted cheerful little Mariam, "our house is the nearest to the school and the play ground."

"Our house has the biggest yard in town and more flowers growing in it," declared John, who was so intrinsically fine that he seemed almost to hate

boasting, and yet to feel that he must meet the challenge and defend his own home.

"We have more back yard playthings than any other house in town, except the school house," boasted Jimmie, whose father had concentrated on backyard play equipment for his small son.

Philip was the last to speak, and all were waiting to hear what he had to say. Even his mother felt a little catch at her heart as she thought of how he might be feeling. There seemed so little of which Philip could boast. His was a very small house and there were very few luxuries save a rich heritage of memories from the young father, who had passed on from this world before he had time to provide luxuries for his loved ones. Philip had needed an expensive operation to cure a lameness and how courageously the young father and mother had pinched and saved to provide for this! Now Philip was cured, but the young father had been killed in an accident.

The small house was full of joyous and vital memories

and of a deep joy that Philip was cured, but a child would not know how to speak of such things as these, real but intangible.

Then came the small voice breaking through into the mother's thoughts:

"Our house has the nicest windows I ever saw, said Philip. "We can see everything from our windows, the trees and the flowers, and little birds flying about. And sometimes a squirrel running across the grass, and we can see sky and the stars, and we can almost see heaven where Daddy is."

Through her quick tears the mother looked out to see the child's rapt look of inner happiness, and the eager attention on the faces of the small listeners.

"Dear God," she prayed, "help me to keep on giving him windows through which he may see the beauty of the world, the glory of the sky and almost heaven."

—Selected.

I wonder how many mothers try to teach their little ones in like manner.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Luke 19:28-48.
- Oct. 11—Luke 20:1-18.
- Oct. 18—Luke 20:19-47.
- Oct. 25—Luke 21:1-19.
- Nov. 1—Luke 21:20-38.
- Nov. 8—Luke 22:1-20.
- Nov. 15—Luke 22:21-46.
- Nov. 22—Luke 22:47-71.
- Nov. 29—Luke 23:1-26.
- Dec. 6—Luke 23:27-56.
- Dec. 13—Luke 24:1-28.
- Dec. 20—Luke 24:29-53.
- Dec. 27—Review the characters and messages of Luke.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Jesus Goes to Jerusalem. John 12:12-19.
- Oct. 11—The Wicked Husbandmen. Matt. 21:33-46.
- Oct. 18—The Ten Virgins. Matt. 25:1-13.
- Oct. 25—Jesus Washing the Disciples Feet. John 13:1-20.
- Nov. 1—Jesus in the Garden. Luke 22:39-46.
- Nov. 8—Judas Betrays Jesus. John 18:3-12.

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- Dec. 13—Jesus Seen by Disciples. John 20:24-29.
- Dec. 20—Jesus Goes to Heaven. Luke 24:50-53.
- Dec. 27—Review. Jesus Our Living Savior.

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

UNSAFE AUTHORITY

After noting the authority back of the New Testament teachings as given to us by the apostles, naturally serious thinking people wonder as to the authority back of the "transition" which has taken place so noticeably in professing Christendom of late years. With a little sound consideration one can easily determine as to the authority back of the unscriptural innovations and departures from the faith which have been fostered among professing Christian people.

There is no question but what the Christ intended His teachings as recorded by the apostles to endure throughout the ages until his return to earth again. His parting commission to the apostles clearly indicates this. "Go ye there-

fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.) It is definitely given in this reference that the things that Jesus taught His disciples were to be taught and observed "even unto the end of the world."

The passing of time and changes that take place among men on the earth do not change the inspired word that is given us in the New Testament. It is this word that shall last throughout the ages and appear before men on the day of judgment there to condemn or exonerate all who face it. Jesus said, "The word that I have

spoken, the same shall judge him (the man that rejects) in the last day." Jesus and His plan of salvation for men in this dispensation does not change. "Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8.) Certainly then, from this consideration, the authority of Christ is not back of these changes which so flagrantly violate New Testament teachings.

There was evidently a "transition" in the Galatian churches in the time of Paul for in writing to them he states, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ." (Gal. 1:6-7.) Paul and his helpers had preached the true gospel to the Galatians and they had accepted it but from the language that Paul uses in writing to them they had turned aside to something else. There were those that "troubled them" and endeavored to "pervert" the gospel of Christ which they had been taught. This new gospel, Paul intimates, was simply the ideas and

theories of men and had no higher origin or authority.

It is evident that the same condition exists today that did in the time of Paul. This new gospel which has resulted in the "transition" in the church is simply some theories that men have concocted and have substituted for what the gospel teaches. The authority back of the transition then, is "man," and all those who accept these theories in preference to gospel teachings are making "man" their god.

Regarding those who caused trouble in the church by endeavoring to pervert the gospel, Paul says this: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) In the next verse he repeats the statement. This ought to be sufficient warning to all serious minded folks. There is however, a more solemn warning given to all who would pervert the gospel of Christ. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the

plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19.)

What an awful thing it will be on the day of judgment to be responsible for these unscriptural practices that have been set up in the churches in place of what the gospel teaches. "For me and my house, we will serve the Lord."

HYPOCRISY

J. H. Beer

(Matt. 23:15) "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." There is no folly so great in the world as to be a hypocrite, the hypocrite is hated of the world for seeming to be a Christian; and is hated by God for not being one. Hypocrites are the best

followers and the greatest dupes that Satan has, they serve him better than any other, and what is most wonderful they submit to greater mortification to go to hell than the most sincere Christian to go to heaven. They desire more to seem good than to be so, while the Christian desires more to be so than to seem so. They study more to enter into religion that that religion should enter into them, are zealous in little things but cold and remiss in the most important things.

They are church members who pretend to be what they are not, all their works they do to be seen of men, and love the uppermost rooms at feasts and the chief seats in the synagogues (church), they do things for an outward show. Woe unto you Scribes, Pharisees and hypocrites! they say and do not.

(Luke 12:37-45) Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. They are saints by pretention, but Satans in intentions. They testify, they worship only to answer their wicked pur-

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pose, they stand like angels before their sins so as to hide them. A scorpion thinks when its head is under a leaf it cannot be seen, so the hypocrites.

Let us ask ourselves seriously and honestly, what do I believe after all? What manner of man am I after all? What sort of a show should I make if the people around me knew my heart and all my secret thoughts? What sort of a show, then do I already make, in the sight

of Almighty God, who sees every man exactly as he is?

Oh that poor soul, though it may fool itself, it will not fool God. Hypocrisy shows love, but it is hatred.

(Matt. 26:48) "Now he that betrayed Him gave them a sign saying, whomsoever I shall kiss, that same is He, hold Him fast." It shows peace when it is at war; it shows virtue, but is wretched and wicked, it curses, it praises, it always has two sides to a question, it possesses what it does not pretend to and pretends to what it does not possess.

Men are afraid of slight outward acts which will injure them in the eyes of others, while they are heedless of the damnation which throbs in their souls in hatred, in jealousies and revenge. They are more troubled by the outburst of a sinful disposition than by the disposition itself. It is not the evil, but its reflex effect upon themselves that they dread. It is the love of approbation, and not the conscience that enacts the part of a moral sense in the case, for they love the praise of men more than the praise of God. (John 12:43.)

"If a man covets he

steals." (Josh. 7:21.) When I saw among the spoils a goodly Babylonish garment, and two hundred of silver, and a wedge of gold of fifty sheckles weight, then I coveted them, and took them, they are in the earth in the midst of my tent, and the silver under it. If a man harbor bitter jealousies, envy, hatreds, though he never express them by his tongue, or shape them by his hand they are there.

There are many good seeming men who, if all their day's thoughts and feelings were to be suddenly developed into acts visable to the eye, would run from themselves, as men in earthquakes run from the fiery gapings of the ground, and sulphurous cracks that open the way to the un-cooled center of perdition.

Pretentions! Profession! How haughtily they stride into the kingdom of Christ, and usurp the highest seats, and put on the robes of sanctity and sing hymns of praise and utter aloud, to be heard of men, prayers which the spirit ought to breathe in silence, and childlike confidence into the listening ear of a loving Father. How mournful

their chants of praise go up from the seats of worldliness and pride, and how reproachfully the tall steeples of cathedrals and synagogues and churches look down on the oppression and pride and selfishness which assemble below them.

Comforter of the mourner how long shall these things be? Religion is made a show bubble. Nowhere does show, more wickedly usurp the dominion of substance than in the realm of religion. In the world we might expect to see hypocrisy, but the true religion is above the world.

(John 18:36) "Jesus answered, My kingdom is not of this world." It has a world of its own, it is built on substance, but men have sought to make it a world of show, to carry the deception of this world up into the Redeemer's world and palm them off there for the golden reality that shall be admitted into heaven. But poorly will hypocrisy pass at the bar of God, no coin but the true one passes there, all is open there.

All hypocrisy, vanity, it is sin, it is a gilded varnished cheat, it lures men away from the truth; it wastes

their energies on a shadow and wins their affections to fading follies. (Matt. 23:13) "Woe unto you, Scribes and Pharisees, hypocrites, for you shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in".

Hypocrisy is a counterfeiting religion and virtue, having a form of Godliness and denying the power of it, or as V. 3, in text, for they say and do not.

Denton, Md.

GOD WITH US

Ida M. Helm

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18-19.) These words written by the prophet Isiah hundreds of years before Jesus was born was designated by Him as

the platform of his ministry in his first public sermon.

When Jesus was here in the flesh he ministered with special tenderness to all who were in need. The sick, the lame, the blind, the demon-possessed, the lepers, all felt the thrill of his health-giving touch and new life went coursing through their whole being. At this Christmas season let us take an inventory of our lives in the light of his practice, and see how close we are to the platform on which he worked, or how far have we departed from it?

The teachings of His word are the same yesterday, today and forever. His people are to minister to all who are in need. He is still seeking the last, we must be feet and hands and mouth for Him.

As a nation we are thrilled when some royal personage comes from a foreign country to visit our land. We hang up banners, spread royal feasts, appoint committees to wait on them and the bands play. We welcome them with gladness, yet of Christ, it can be said today as it was centuries ago, "He came unto His own and His own received Him

not."

Kings and queens come and go, empires rise and fall and kingdoms pass away, but Jesus is the same "yesterday, today and forever." His kingdom is here to stay, it is imperishable and will remain when this old world has passed away. We may either choose or reject Him. Christmas is for all the world, the Christmas spirit is for every day of the year, but we are too apt to lay it aside with the gifts we receive in the material struggle for attainment in things of this world. The gifts we receive may be laid aside but Christ the Priceless Gift should be kept before us every day. We should strive to maintain His spirit of peace and good will among men.

Every one of us should strive to get a large vision of Christ this Christmas season. It's a sublime picture we must have visualized in order to realize the full meaning of Christmas.

We have a home of simplicity and a Jewish peasant girl. We also must have Gabriel, God's messenger to the maiden. But to understand better we must know who Gabriel was

and who the virgin to which he was sent was; she must be a virgin. Gabriel was one of the archangels, he was God's messenger sent from heaven to this world to reveal to the virgin that she is to be the mother of the Messiah.

In Luke 1:19 he designates himself, "I am Gabriel, that stand in the presence of God." We know comparatively little of Mary, scripture reveals that she was of the royal line of David. A few times she is mentioned incidently in the New Testament. But when Jesus commended her to John at the cross and John took her to his own home, we hear no more of her.

Gabriel's message to her when she was a young virgin was that she was to bear a son that would have no human father. That son was to be the fulfilment of prophecy; her son will be divine, God manifested in the flesh. Listen! "He shall be great and shall be called the Son of the highest, and the Lord shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no

end." (Luke 1:32-33.)

It is the most wonderful declaration ever made since the world was created. The world did not know what God was like until He became flesh and dwelt among us.

Job had a yearning to know what God was like and he voiced his longing in the words, "O that I knew where I might find Him."

Philip uttered the same human desire when he said, "Shew us the Father and it sufficeth us." All the world longed for some tangible manifestation of God. Philosophers, wise men, sages, all sought to find what God was like. The answer to this universal yearning came in the incarnation of Christ.

Heb. 2:17-18 tells us, "It behooved Him to be made like unto His brethren, that he might be a merciful high-priest in things pertaining to God to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted He is able to succor them that are tempted."

It was Christ John was speaking of in his first general epistle when he spoke of "that which was

from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)"

In the midst of all the conditions of death in this world the eternal life which was with the Father was manifested unto us. Jesus is the image of whose will he is the expression. As he dwells with us on the earth he is the man Christ Jesus. A life has been manifested that is an eternal life, not a life of years and months and days. It is a permanent life. He was and is and is to come. He is not far from any of us now, as ever.

Spurgeon said, "Every day ought to be the birthday of the Savior to a renewed soul." Don't you think it is an awful thing that Jesus is near each one of us, day and night? Or is it glorious to have Him near? He is the life-giver. We are living in the dark night of the world's history and the darkness is growing

more dense, hence it is the more imperative that Christians reflect the Christ-life every day.

"The world passeth away and the lust thereof: but He that doeth the will of God abideth forever."

That eternal life was manifested to mortals. John says, "That ye also may have fellowship with us." (I John 1:2-3.)

Fellowship — communion with the Deity! Who has any time to waste with Santa Claus?

The gift of God, eternal life, is a boon to mortals whose blessedness no tongue can tell.

R. 2, Ashland, Ohio.

REVELATION 4:2-11

J. A. Leckron

Part III

We are now coming to the four beasts which John saw with the four and twenty Elders. "Amidst the throne and around the throne," John saw "four living ones," unfortunately called beasts by our translators, "full of eyes before and behind; the first like a lion, and the second like a young ox, and

the third having a face like a man, and the fourth like a flying eagle. And the four living ones, each one of them, had around them six wings apiece, and within they are full of eyes; and they have not rest day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come."

What are we to understand by these? They sing precisely the same song (chapter 5:9-10) which the Elders sing. They give praise to the Lamb for having died for them, and for redeeming them by His blood "out of every tribe, and tongue and people, and nation." They say to the Lamb, "Thou redeemest us to God by Thy blood." This settles the point that they are also glorified men, not "beasts" at all, nor mere personifications of mute creation or natures forces.

Perhaps the easiest and shortest way for us to get at the true explanation of this remarkable manifestation is to go back to the ancient dispensation, so much of which was copied exactly from these heavenly things. The Jewish writers tell us, that the standard of each

tribe of Israel took the color of the stone which represented it in the high priests breastplate, and that there was wrought upon each a particular figure, a lion for Judah, a young ox for Ephraim, a man for Reuben, and an eagle for Dan. These were the representative tribes, and all the rest were marshalled under these four standards, (Num. 2) Judah on the east, with Issachar and Zebulon; Ephraim on the west, with Manasseh and Benjamin; and Dan on the north, with Asher and Naphtali.

In the center of this quadrangular encampment was the tabernacle of God, with four divisions of Levites forming an inner encampment around it. It was thus that Israel was marched through the wilderness, under the four banners of the lion, the young ox, the man, and the flying eagle. These were their ensigns, their guards, their coverings, the symbols of powers by which they were protected and guided. They were parts of that divine and heavenly administration which led forth from bondage, preserved them in the wilderness, and finally settled them in the

promised land. Now as to the four living ones, they are full of eyes, before, behind, and within; which is the symbol of intense intelligence, looking backward into the past, and forward into the future, and inward upon themselves and into the nature of things, and able to direct their ways and administrations with unlimited penetration and discretion. And they never rest, in the fervency and grandeur of their zeal, perpetually expressing the holiness and glory of the Lord God Almighty, who was, and is, and is to come. Some have taken them to be the same as the Elders, only in other relations, and in other features of their dignities and blessedness. I cannot so understand it. They have, it is true, the same priestly censers as the Elder, and they sing the same song of a common redemption, kinghood, priesthood, and dominion over the earth. But they have, as a class, an individual distinctness, which is never lost sight of, and never confounded with the eldership. Even on earth, "there are diversities of gifts, and differences of administrations;

"and much rather will there be varieties of place and function in heaven.

The Elders have crowns and thrones distinct from the central throne; but these living ones have for their crown the very throne itself. They are joined to the throne; they are in the midst of it, and directly express it. They also lead the Elders in their adoration; for "whensoever they give glory and honor, and thanks to Him that sitteth on the throne," then it is that "the four and twenty Elders fall before Him that sitteth on the throne, and worship Him that liveth for ever and for ever, and cast their crowns before the throne," giving glory, honor, and power to the Almighty Maker of heaven and earth.

The one class have more the semblance of counselors, the other, that of executors, and the two together are the closest to God of all the redeemed. And these are the dignities and glories to which you and I, and all who hear the gospel of Christ, are called and invited. There is not a prerogative of that celestial eldership, not an office or possession of these living

ones, not a song they sing, not an attribute they wear, not a place they fill, which is not in this day in which we live, held out and offered to every one of us.

Oh, the grandeur, the blessedness, the sublimity of the overtures of the gospel of Christ. And with your eye on these heavenly splendors, these celestial princedoms and priesthoods, these eternal royalties with God and with His Son, Jesus Christ, and with your heart warmed with the contemplation of their unfathomed excellency, we ask you, whether you are willing to despise and cast away this your golden opportunity to obtain them? We wish to put it to your conscience, my dear reader, whether, after all this has been put within your reach, you can still hope for clemency, if you wilfully turn a deaf ear, and carelessly let your chance go by.

We wish to have your honest, sober, practical decision on the question, whether you are willing to allow this world's fleeting vanities, and damning sins and follies, to occupy and possess you in preference to these immortal regencies,

and eternal principalities and powers? May the Lord fasten it on each one of our souls, and give each of us grace to let go friends, pleasures, comforts, home, country, freedom, life, everything, rather than let slip so blessed an opportunity for so great a prize.

Let us take the admonition of Paul in Heb. 2:1-3 where he says, "Therefore we ought to give the more earnest heed to things which we have heard, lest at any time we should let them slip. For if word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him."

May we all take Paul's admonition, and strive to do the will of our Heavenly Father more perfectly as we grow in grace and knowledge of the truth.

Greentown, Ind.

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

OPEN OR CLOSED COMMUNION, WHICH IS RIGHT?

John Sleppy

Webster defines communion thus: fellowship partner; as the communion of saints as a body of Christians, of a common faith, and discipline or rule; communion implies a oneness, closely bound together as one body.

I take notice in the different religious bodies that their tendency is toward open communion for all denominations, (open is the opposite to close communion). Jesus that night in which he was betrayed instituted a close communion; even the betrayer did not partake of the communion bread. Only eleven partook of the holy communion. See John 13:27-30, "And after the sop Satan entered into him (Judas) then said Jesus unto him, that thou doest do quickly. He then having received the sop went immediately out: and it was night. Judas represents open communion while the eleven apostles represents the true followers of Jesus Christ:

the head of the church.

Perhaps the readers do not understand the meaning of holy communion. Turn to I Cor. 10:15-17, "I speak as to wise men, judge ye what I say, the cup of blessing which we bless is it not the communion of the blood of Christ; the bread which we break is it not the communion of the body of Christ?"

This bread and cup is not the Lord's supper, but closely linked to the supper. (I Cor. 11:27) "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord."

No wonder Paul here in the eighth verse speaks of self-examination, "but let a man examine himself," (open communion does not require self-examination). Paul still continues with examination in II Cor. 13, "Examine yourself, whether ye be in the faith," (the faith means one faith). Open communion includes the unitarian and all other faith.)

Prove your own selves, know ye not your own selves. The most of so-called religion don't know

themselves where they are at. They are confused, ready to cooperate with all kinds of religion.

(I Cor. 14:33) "For God is not the author of confusion but of peace, as in all churches of the saints." Satan is the author of confusion (close communion is one body).

(I Cor. 12-13) "For by one spirit are we all baptized into one body." Close communion is a guard to keep Satan out of the communion. Open communion is what Satan wants, so as to destroy the unity of the faith.

Listen, dear reader what exhortation Paul gives to the Ephesians, 4:1-6, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, (that don't fit up by the side of those that stand when praying) with long-suffering, forebearing one another in love; endeavoring to keep the unity of the spirit (of one body) in the bond of peace (union). There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."

(Matt. 7:13) Jesus said, "Enter ye in at the stait gate, and broad is the way (open communion) that leadeth to destruction (bottomless pit) and many there be which go in thereat." (V. 14) "Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." The above closes the door on open communion.

(V. 15) "Beware of false prophets which come to you in sheep clothing, but are wolves."

II Tim. 3:1) "This know also that in the last days perilous times shall come (that is here right at our door) for men shall be lovers of their own selves, traitors (to the church), heady, highminded (ruling over the old veterans of the cross), lovers of pleasure (pride, styles of the world) more than lovers of God: having a form of Godliness (only a pretense) but denying the power thereof, from such turn away." (Do not commune with them.)

(Rom. 1:16) Paul said, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation." This modern religion is ashamed of the

gospel of Christ, their action speaks and reveals their hearts desire; they are ashamed to practice the salutation of an holy kiss; they are ashamed to wash one another's feet, they are ashamed to wear plain clothing, their sisters are ashamed to wear a prayer covering, they are not ashamed to follow the styles of Paris and all the corruption of the world, yet they would like to have an open communion with the saints.

Ludlow Falls, Ohio.

NEWS ITEMS

NOTICE

Just a little reminder to our Elders that it is time to raise the December offering for the Board of Publication. These semi-annual contributions are proving to be quite a help in carrying on the work of the Monitor. Please send these contributions to Bro. F. B. Surbey, North Canton, Ohio. We appreciate very much the splendid way that our congregations have been responding with these offerings. May the Lord bless and prosper all for their liberality and encourage others to join in and help the work along.

The time is also approaching for

renewals again and we hope all will be prompt in sending them in. No corrections on the Mailing List will be shown until the list is reprinted sometime after the first of the year.

We would like to encourage our Monitor agents to get out and get the renewals and get as many new readers as possible as we would like very much to increase the circulation and bring the good news of salvation to others that are in need.

If you would like to have samples of the Monitor for free distribution just notify us; or if you would rather, just send the names and addresses in to us and we will see that they get them.

—Editor.

ENGLEWOOD, OHIO

On October 24th the Englewood church held their communion service. We were favored with pleasant weather and good crowds, many coming from other congregations from a distance. The preaching and singing services were very inspiring and the communion was uplifting to all who were privileged to attend. We hope to enjoy many more such occasions.

May the Lord help us all in our efforts to extend his cause and kingdom here below.

A. J. Brumbaugh, Clerk.

SWALLOW FALLS

On July 31, 1936, Bro. Harry C. Bowser, came to this place to hold our series of meeting. He was ac-

companied by his wife and son.

He gave us pure gospel sermons which seemed to be enjoyed very much by all, the meetings were well attended. They also visited the members and made many new friends while among us. We very much regretted to see these meetings come to a close.

Saturday afternoon we came together for a business meeting at which time Bro. Harry Smith opened the meeting by reading Psalms 8, and prayer. Unfinished business was taken up and disposed of and the new business was taken care of.

Elder L. B. Flohr was elected Elder for two years, other officers will be elected later.

A former sister returned by the right hand of fellowship at this time.

Council was followed by preaching. Bro. Harry Smith read Gen. 32, and gave us a sermon on it. Bro. J. A. Miller preached the examination sermon from I Cor. 11, followed by Bro. Harry Bowser and Bro. O. L. Strayer. In the evening 56 surrounded the Lord's table.

Sunday we again met for Sunday School, being opened by Lester Sines, Supt., prayer by Bro. J. A. Leckron. The adult class was taught by Bro. Harry C. Bowser and primary class by Sister Leckron. Church services followed by Bro. Harry C. Bowser reading I John 1, prayer by Bro. J. A. Miller and sermons by Bro. Howard Surbey, Bro. O. L. Strayer and Bro. Harry C. Bowser, closing prayer by Harry Smith.

We ask God's richest blessings upon all till we meet again.

Martha G. Folk,
R. 1, Fort Hill, Pa.

LOUISA, VA.

Vienna Congregation Wayside Chapel, September 7th Bro. Arthur B. Rice of Frederick, Md., came to us in a series of meetings, continuing for two weeks, preaching thirteen strong gospel sermons. As a result four were baptized and one received on former baptism. We feel much encouraged and built up spiritually. Good attendance and splendid interest prevailed during the meeting. We feel that a lasting impression was made and that others are not far from the kingdom.

Saturday, September 19th we held our love feast with twenty-five surrounding the tables. We were glad to have with us Brethren Ecker and Smith and their families, also Bro. L. B. Flohr and wife; Bro. Roy Swihart and family and Bro. Henry Mosser of Vienna, Va.

Bro. Rice officiated. Several of our members nearby could not attend because of sickness and other hindrances.

Bro. Rice made friends wherever he went and in the homes visited he has a welcome to come again.

We do not hesitate to recommend Bro. Rice as an evangelist and feel the brotherhood should use him more.

We are few in number, but feel that the cause is growing. We desire your prayers in behalf of the work at this place. Anyone desiring to change location, especially a minister, will do well to consider our territory.

Bessie N. Shumake,
Louisa, Va.

THE ISOLATED ONES

J. A. Leckron

On October 22nd, the writer and wife took Elder Emanuel Koones and wife and Elder Peter Lorenz to Decatur, Ill., to the home of our dear Elder Henry Lilligh and wife, who had called for the anointing. Sister Lilligh had been in bed for several weeks and Bro. Lilligh not feeling good at all, so they were both anointed. They had arranged to have a little communion in the evening, in which nine surrounded the Lord's table, and you have no idea how glad and happy those who are isolated from church services are when brethren and sisters of like precious faith come to them and help to build them up in that most Holy Faith.

We feel there are too many of us that do not appreciate the privilege we have when we have services every Sunday and Sunday night and on Thursday evening, when we can study God's word, and we are afraid too many of us stay too close home and do not try to help those who are isolated from church services. May the Lord help us all to have a greater love for those that are isolated.

If all of you readers could have been at Bro. Lilligh's that night and to have seen how happy they were because of our being with them, it would surely spur us all up to a deeper degree of sincere, Christian love and devotion.

Both Bro. Koones and Bro. Lorenz preached, then Bro. Koones officiated.

Greentown, Ind.

**THE CONTRAST
BETWEEN JERUSALEM
AND MOSCOW**

Part II

Communism is radically materialistic in theory and practice, frankly denying all moral responsibility. Obviously, this accounts not only for its hatred of all who are not of the proletariat, but also for its radically anti-religious attitude. The materialistic teaching of communism is absolutely irreconcilable with belief in God. It is seen, then, that while the fundamental principle of Christianity is love, the program of communism implies the very reverse of love; namely, hatred of those who are not of the proletariat.

The most deplorable product of communism is the youth of a great nation growing up under the influences of radically atheistic propaganda. The youth of Russia has fallen prey to atheism, a fact that is easily explained. State schools alone are tolerated, and the whole school system from the grade schools to the universities is only a vast instrument for the most

blatant propaganda for atheism. Religious instruction of children is strictly forbidden anywhere, even in churches. Only after young people have reached the age of sixteen may they be given religious instruction, and then only in groups of not over two at a time.

Furthermore, within about ten years, forty million copies of anti-religious books and pamphlets were issued and distributed by the Communist government of Russia. Religious literature of any description can be neither printed nor imported. The recently announced changes in the Constitution of Russia do not include a change of attitude toward religion. Persecution continues unabated.

Instead of being content with reasonable economic and social reforms, the communist program calls for the most radical economic revolution, including the "nationalization" (confiscation) of private property, the enforced abolition of private ownership. Never in the history of the world has an attempt been made to enforce communism on a nation.

And communism is not proving a success in Russia. In fact, the attempt to establish actual communism in Russia had to be abandoned, though no change was made in the program of communism. Today the communistic government of Russia is again paying wages to employed labor and selling manufactured products to its population. And only through the most absolute dictatorship, implying complete intellectual isolation from the rest of the world, does the communist party in Russia find it possible to maintain itself in power.

The presidential candidate of the Communist Party in the United States, Earl Browder, in his book, "What is Communism?" makes a frank confession, which clearly indicates that the communists of America do not differ from those of Russia as concerns their bitterly anti-religious attitude. Browder wrote in this book: "We stand without reservation for education that will root out beliefs in the supernatural." In the same book he says further:

"It is significant that the

Communist Party has been able to achieve successful united fronts with church groups on the most important issues of the day. In fact, by going among the religious masses (the church people), we are for the first time able to bring our anti-religious ideas to them. Hence many church organizations have joined (with us) in the broad united front against war and Fascism, and are glad to find the anti-religious communists fighting alongside of them shoulder to shoulder."

Could there be a more striking indication of the present-day religious chaos than the fact pointed out by Earl Browder that American church organizations are fighting the battle of the communists? It is only too true, as could be readily shown, that often American pacifist groups take an altogether sympathetic attitude toward communism, using in fact pacifism, for a cloak to hide communistic tendencies. May God save His own from making common cause with those who approved of the "united front" that is acceptable to the communists.

Obviously no church or group of churches could establish a national economic system involving the common ownership of natural resources and of the means of production, and abolishing private ownership. The civil government alone could bring about such a thing, if it be at all possible. Clearly a government attempting to establish national communism, or a church favoring such a system, would deserve the stigma of "red."

Modern communism is based on the principle, "What is thine, is mine," while in the first church in Jerusalem the attitude toward the poor and needy brother was, "What is mine, is thine."

John Horsch,
Scottdale, Pa.

SATAN

The garden of Eden was the scene of Satan's first effort to persuade man to do that which was not well pleasing in the sight of God. Satan succeeded and from that day to this, he has continually tempted men and women to do that which is

wrong. Directly and indirectly, he at all times, strives to break the bonds of communion between God and man, and to lead still farther down the road to degradation and ruin, those whom he has enlisted under his banner.

A description of Satan is to be found in the New, rather than in the Old Testament. However, the existence of a spirit of evil is clearly revealed in the Old as well as the New Testament; but the existence of a personal Satan is made known gradually, in order that the inhabitants of all ages might learn more of the nature of Satan as his power increased.

We know little of the origin of Satan.

He is spoken of as a "spirit," and as the "prince of devils," and Christ speaks of an everlasting fire that is "prepared for the devil and his angels."

His superhuman power, wisdom and energy imply that he has a spiritual or angelic nature. It is unthinkable that God ever created anything evil, therefore we conclude that this personal spirit of evil which we know as Satan, must

have, at some unknown time, rebelled against God, and God has, ever since that time, permitted him to exercise a delegated power.

Paul speaks of Satan as "the prince of the power of the air, the spirit that now walketh in the children of disobedience." James tells us that God's true servants shall also be tempted; but listen to what he says concerning it. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." (James 1:2,3.)

Recently I heard a very good friend ask the question, "Why does God tempt man, and then expect him not to sin?" Does God tempt man? Let James again answer: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." God never influences man to do that which is evil; but the wiles of Satan sometimes make it appear in that light. Satan is not mentioned in the record of the temptation of Eve; but it is ever his plan to persuade others to do his will, therefore the serpent,

being more subtle than any other beast of the field, was his tool in the temptation of Eve. Satan was not content with the part he played in the downfall of the father and mother of that first family, because he again used his influence, when God did not respect Cain's offering, and caused Cain to kill his brother Abel.

In the book of Job, we have a description of Satan as an opposing power of God. We also learn in Job I that Satan has access to heaven, because when the sons of God came to present themselves before the Lord, Satan was among them. Satan tells the Lord that he has been "going to and fro in the earth," and "walking up and down in it." We conclude from these few words that he has a supernatural power, and that he is also a personal being.

Job was terribly afflicted, his family, property and health were taken from him; but we notice that Satan exercised only as much power over Job as God permitted him to have. God had previously instructed Satan not to take Job's life. Christ himself was tempted by Satan, and in the account

of that temptation we learn that Satan is the prince of the world kingdoms, with all their outward appearances of wealth and power. Satan offered to give all this to Christ if he would but worship him. We notice that in each of these temptations, Christ defeated Satan by the use of the word of God. Without any doubt Satan knew that Christ was the Son of God; but he gave Christ the opportunity to deny the Father, because he says in two of the three temptations, "If thou be the Son of God."

We find that Satan also played a part in the betrayal of our Lord; for the words say that Satan entered Judas, and he then went his way and bargained with the chief priests and captains, how he might betray Christ unto them. Satan again demonstrated his subtle power over men when he persuaded Ananias to keep back part of the possession that he had sold; it being the custom of the apostolic church to have but one common treasury. For this offense Ananias and his wife suffered death. Notice the words of Peter to Ananias concerning this:

"Thou hast not lied unto men, but unto God."

In the Revelator's message to the seven churches of Asia, which symbolizes the spiritual history of Christ's church from the apostolic age to the end, Satan is distinctly mentioned as having an evil influence in the church. And it is to the faithful members of the Church of Christ, that he comes as an "angel of light," causing confusion, envy, sorrow and strife, and even trying to deceive the very elect of the church.

How much stronger will God permit Satan to become? We read Isaiah 14 and we learn to what power Satan has hoped to attain to. He has said in his heart, "I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High." (Isa. 14:13,14.)

Rev. 20:3 tells us that Satan shall finally be cast into a bottomless pit, and be shut up for a thousand years. Now let us see what Isaiah says in answer to the above wish of Satan. "Yet

thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms." (Isa. 14:15,16.)

Friend, Satan is trying his utmost to make you believe there is no God, no Christ, no Holy Spirit, no holy trinity, and no such thing as religion.

If he cannot make you believe it by subtle persuasion, he will use the glittering temptations of the world to try to make you forget it.

To the Christian observer, it is very evident that Satan is rapidly gaining in power, and shall continue to gain in power until heaven opens and the King of Kings appears and defeats the armies of his Satanic Majesty, and it is then that the Church of Christ can hope to rise triumphant, in the kingdom age, over this evil genius which we know as Satan.

Selected, Mae Tharp.

'TIS TRUE

Wealth maketh many friends, but the poor is

separated from his neighbor. (Prov. 19:4.)

Many will intreat the favor of the prince: and every man is a friend to him that giveth gifts. All the brethren of the poor do hate him: How much more do his friends go far from him. (Prov. 19:6-7).

The poor is hated even of his own neighbor; but the rich hath many friends. (Prov. 14:20.)

Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished. (Prov. 17:5.)

Olive Deardorff.

MY OPPONNETS

When men rise up against me, le me remember that they are only men. When they bid me be silent, let me inquire only what God would have me speak. When they threaten death, let me not forget that God offers life. (Read Amos. 7.)

For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.

NEFFSVILLE, PA.

On November 29th, Elder A. J. Fahnestock of Brunnerville, Pa., will bring a series of meetings at Lititz, Pa., continuing for two weeks.

We extend a hearty invitation to all to be at these meetings.

Susanna B. Johns.

NOTICE

The Waterford congregation expect to begin a series of meetings December 6th, to be conducted by Elder D. W. Hostetler. All are invited and your prayers are solicited that much good may be done.

Lola Root.

MY RELATIONS

My kindred, to whom I am bound by so many sacred ties, I will cherish them, and they shall be as my own life! Sooner may I harm myself than them. More gladly may I sup their joy than my own. For what has God set us together in families, but to love one another, and help one another, and lead one another nearer to our one Father in heaven?

Read Leviticus 18.

WHAT TO DO ON THANKSGIVING

Some say it's the turkey dinner,
Some say it's the play,
But we should worship God
Upon Thanksgiving Day.

Many forget what to do,
When comes this glad November day,
They think they have a pleasant
time,

And never stop to pray.

Author, Charlotte Weaver,
—Selected.

MY PRAYER

My prayer, O God, is not for wealth;
For earthly riches fade and fail.
The riches of Thy grace I ask,
And strength each day to do Thy will.

Lord, give me power to win the lost,
And lead them to the Christ I've found,
Whose precious blood can make them whole;
Whose grace can in their hearts abound.

I ask for love, still more of love,
Till this fills all my heart and soul,
Love that will reach beneath men's loads,
And help them onward toward the goal.

O Lord, sometimes the way is dark,
I cannot see my pathway clear;
Then may the lamp of faith burn bright,
Until Thy glory shall appear.

For wisdom, Lord, I ask withal,
For oh, how much of this I need!
When I know not which way to take,
Oh, may Thy Spirit safely lead!

Whatever my poor heart may need
To make me more and more like Thee,
Lord, in Thy wisdom let it come,
After Thine image fashion me.
Selected, May Tharp.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Luke 19:28-48.
- Oct. 11—Luke 20:1-18.
- Oct. 18—Luke 20:19-47.
- Oct. 25—Luke 21:1-19.
- Nov. 1—Luke 21:20-38.
- Nov. 8—Luke 22:1-20.
- Nov. 15—Luke 22:21-46.
- Nov. 22—Luke 22:47-71.
- Nov. 29—Luke 23:1-26.
- Dec. 6—Luke 23:27-56.
- Dec. 13—Luke 24:1-28.
- Dec. 20—Luke 24:29-53.
- Dec. 27—Review the characters and messages of Luke.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Jesus Goes to Jerusalem. John 12:12-19.
- Oct. 11—The Wicked Husbandmen. Matt. 21:33-46.
- Oct. 18—The Ten Virgins. Matt. 25:1-13.
- Oct. 25—Jesus Washing the Disciples Feet. John 13:1-20.
- Nov. 1—Jesus in the Garden. Luke 22:39-46.
- Nov. 8—Judas Betrays Jesus. John 18:3-12.

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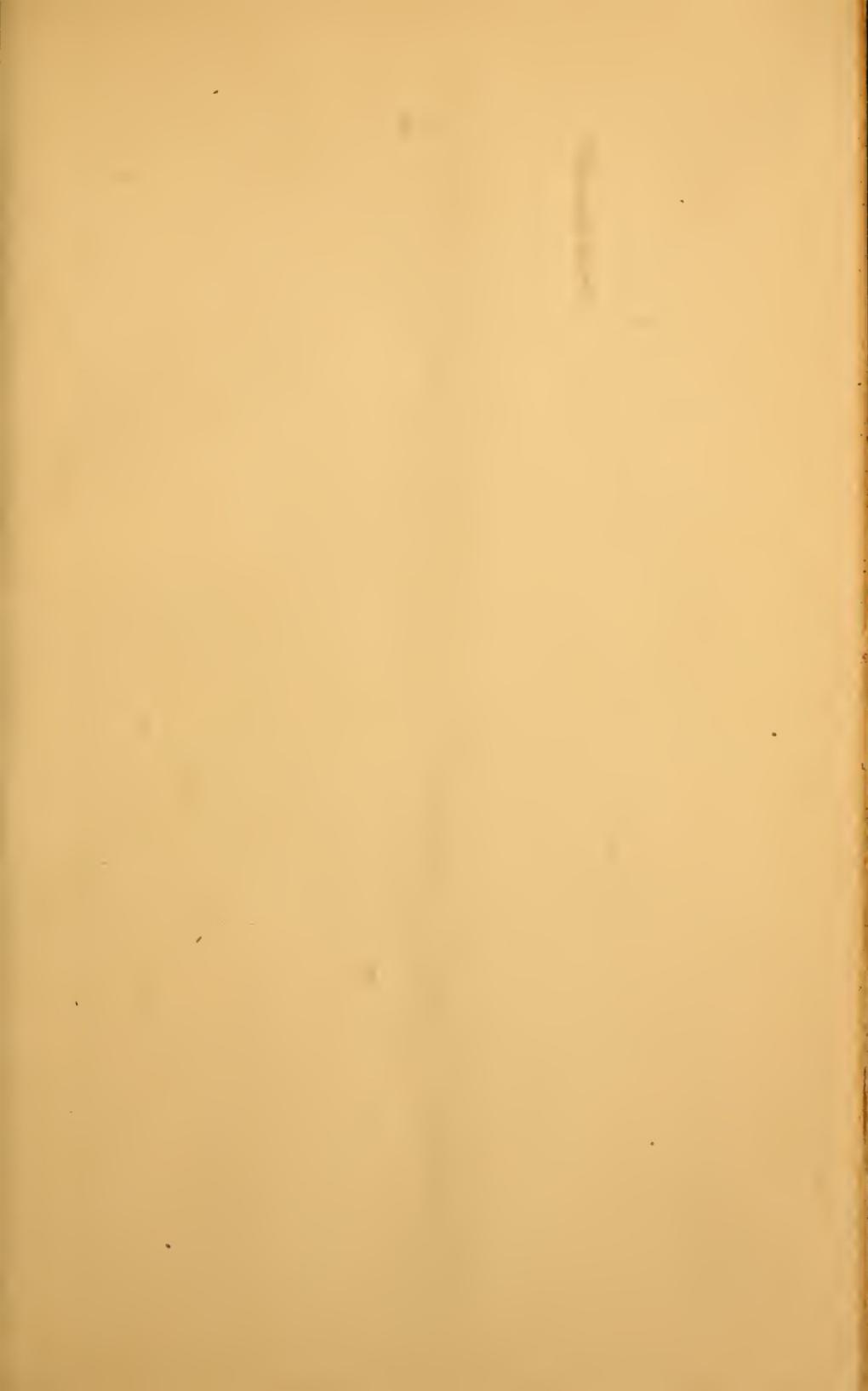
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BIBLE MONITOR

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December 15, 1936

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice

OUR WATCHWORD: Go into all the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

IMMANUEL GOD WITH US

The time of year is swiftly approaching when we are reminded of one of the greatest events that ever took place on the face of the earth. It is a season of great rejoicing to Christian people; and well can we rejoice for all this wonderful event means to us. One can but wonder what the plight of the human family would now be were it not for the influence that Christ and His church has had in the world.

As we meditate upon the birth of Christ and all it means to the human race words fail us in our efforts to explain it. Not because we do not appreciate what it means to us but we cannot in our limited use of language find words to express the depth of feelings

in the soul. We believe that the apostle Paul was one that understood and appreciated what the birth of our Savior meant to him and he declared, "Thanks be unto God for His unspeakable gift." Evidently he felt it impossible to explain the meaning of this great gift from above, in its fullness.

The messages of the angels that announced the birth of our Savior give us great reason for rejoicing for they reveal some of the great truths concerning the Christ and His mission on earth. To the shepherds the angel declared, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10-11.) There is implied in this message the thought that the human family was

lost and in dire need of a Savior. Investigation of the sacred writings on this matter reveal that this was the case and that humanity of itself was helpless. One of the sacred writers states it this way: "having no hope, and without God in the world." This being the condition, the birth of a Savior, one that could save the human family and bring them back to God was indeed an event of great importance.

There was so much back of this great gift to the world; love! unmerited love! Infinite love! "The love of God to me; it brought my Savior from above, to die on calvary." "For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The magnitude of sacrifice in the gift reveals the extent of love prompting it. John speaks of it in this way, "In this was manifested the love of God toward us, because that God sent His only begotton Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His

Son to be the propitiation for our sins." (I John 4:9-10.)

At the annunciation of the birth of our Savior the angels stated some other truths that mean much to us. "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13.) Our Savior brought peace to the earth; peace that passeth understanding. Jesus is the prince of peace and all men can have peace by faith in, and obedience to him. We can have peace of mind, peace in the soul and be at peace with all men if we but accept and obey in faith believing, the gospel or doctrine of Christ.

He was indeed Immanuel; God with us. Jesus did and said only that which pleased the Father. "Believest thou not I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doet the works.' Jno. 14:10. "Jesus answered them, and said, my doctrine is not mine, but His that sent Me." (John 7:16.) "Then said Jesus unto them, when ye have lifted up the Son of Man, then shall ye know

that I am He, and that I do nothing of Myself; but as My Father has taught Me, I speak these things." (John 8:28.) "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." (John 12:49.)

Such love! Such condescension! Such a salvation! An endless life! Why should we not rejoice? No doubt it was this thought that prompted the poet to pen these beautiful lines:

Wondrous Love

God loved the world of sinners lost
And ruined by the fall;
Salvation full, at highest cost,
He offers free to all.

E'en now by faith I claim him mine,
The risen Son of God;
Redemption by his death I find,
And cleansing through the blood.

Love brings the glorious fullness in,
And to his saints makes known
The blessed rest from inbred sin,
Through faith in Christ alone.

Believing souls, rejoicing go;
There shall to you be given
A glorious foretaste, here below,
Of endless life in heaven.

Of vict'ry now o'er Satan's pow'r
Let all the ransomed sing,
And triumph in the dying hour
Thro' Christ the Lord, our king.

TO YOU IS THIS SALVATION SENT

J. H. Beer

(Acts 13:26) "Men and brethren, children of the stock of Abraham and whosoever among you feareth God, to you is the word of this salvation sent." Paul and Barnabas first preached the gospel to the seed of Abraham. These Jews contradicted and blasphemed and in verse 46, the servants of the Lord boldly exclaimed, we turn to the Gentiles. A blessed turning for you and me. Herein is a warning to ourselves, lest we refuse the gospel and find it taken from us. To the readers of this article we earnestly say, to you is the word of this salvation sent.

What is the word of this salvation? It is the testimony that Jesus is the promised Savior. Verse 23, the word which promises forgiveness to all who manifest repentance for sin, and faith in our Lord Jesus, verse 38-39. In a word, it is the proclamation of perfect salvation, through the risen Savior, verses 23-33. It is a word, as spoken by God, and as being his pres-

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Ezra L. Beery, Union, Ohio, Associate Editor.

ent utterance even at this moment. It is a word of salvation; for it declares, describes, presents, and presses home salvation.

It is a word sent, for the gospel dispensation is a mission of mercy from God. The gospel is a message, Jesus is the Messiah, and the Holy Ghost himself is sent to work salvation among men.

In what manner is the gospel sent to you, first in the general commission,

which ordains that it be preached to every creature, and in the fact that the gospel is preached in our land, the Bible is in every house, and the word is proclaimed in our streets, and in the providence which has enabled you to hear the word, and to the peculiar adaptation to your case, a medicine which suits your disease is evidently meant for you, and in the power which attended it, while you may have been hearing it though you may have resisted that power. In what position does this place you, one of singular favor?

Prophets and Kings died without hearing what you hear, (Matt. 13:17), and of notable indebtedness to martyrs and men of God, in past ages, and in these days for these have lived and died to bring you the gospel. My desire is that you will accept it and live.

It places you under responsibility; (Heb. 2:3) "For if you neglect how will you escape." In what manner will you treat this word, will you decidedly and honestly refuse it? That would certainly be unwise. Will you foolishly delay your reply? This is a very

dangerous course and many perish in it, will you play the hypocrite and pretend to receive it, while in your heart you reject it? Will you not rather accept the word of salvation and live. Jesus said preach the gospel to every creature.

Denton, Md.

THE RIVER OF TIME

Ida M. Helm

Away back in Eden the river of time had its source. Even there was the deceitful undercurrent to draw men down and Adam and Eve went down at the swish of the Serpent's deceit, and e're long their son, Abel, lay cold in death, slain by his brother, Cain. Then Adam and Eve knew what physical death was like, they knew God meant when He said, that to disobey Him is sin, and that sin will surely bring destruction.

It drove them from the beautiful garden of Eden, now it robbed them of their first born son, the dutiful Abel.

God gave them a son, Seth instead of Abel who Cain slew. The years passed and the Godly sons of Seth kept

themselves separate from the worldly children of Cain; they worshipped God, they called on the name of the Lord; to them by faith was the promise of a Savior given.

The years flowed on swiftly and finally the descendants of Seth, the sons of God saw the daughters of men—Cain—that they were fair; and they took them wives of all which they chose. And the Lord said, "My spirit will not always strive with man." (Gen. 6:2-3.)

The long suffering patience of God bore with them till the springs of the world became poisoned and foamed out fatal moral corruption, not only to a community but to a world. No doubt the sons of God and the daughters of men thought they were having a good time, but they trampled the religion of God under foot; the earth was filled with violence. There were men of renown in those days, remarkable men, strong men, but none of them were able to stop the violence, or head off the wave of crime.

Well they should have trembled when God said He

would destroy man, but they only mocked and jeered, till God opened the flood gates of heaven and earth and deluged the world with a flood, and took all mankind away except eight righteous souls.

The channel of years was cleansed and man was given a new start. The rainbow, the sign of the covenant between God and Noah reminds us today that God is faithful to His word. He will never again destroy the world with a flood. The years passed and again the under-current of sin became rife in the world. The channel of years again became clogged with sin.

Men praised dumb idols and called on them and worshipped them, they became like the filthy gods they worshipped. God looked down on Egypt, the land where his people lived and saw the sins and oppression and heard the cry of his people, and in order to reveal the holiness, justice and power of God, also that the Egyptians might know Jehovah God and that He might visit judgment on the idol gods of Egypt He sent the ten plagues. Also that Israel might know Jehovah God.

He proved clearly that men might understand that the plagues were a manifestation of a conflict between the idols of Egypt and Jehovah God of Israel. Each plague was an attack on one of Egypt's gods that left Jehovah God the victor every time. God again gave His people a new start by bringing them into the Land of Promise and setting Himself up as King over them.

But alas! One channel cleansed, others sent out streams of poison and again and again. God's children were caught by the under-current and God's all powerful arm rescued them by rising up judges to bring them back to Him. He gave them kings because they wanted to be like other people; He sent prophets to warn them of the penalty of disobedience; but they were an obstinate, headstrong people, and alas! brazen idolatry foamed out shame and disgrace till God in anger sent them into exile to be cured by having copious doses of idolatry dealt out to them.

The years passed and again God rescued them by bringing them back to the Land of Promise. But alas,

the stream did not stay cleansed. Again and again God cleaned up His people and gave them a new start till finally Jesus, the promised Messiah of God, His only Son came from heaven to win men back to God. When he came he saw the people as sheep without a shepherd. "Then saith He unto His disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." (Matt. 9:37-38.)

True, they had the Scribes and Pharisees, but these were no true shepherds, but blind leaders of the blind. Jesus saw it was not the fault of the people but the trouble lay in their guides. Away back in the days of Jeremiah he tells us in the tenth chapter of the book he wrote, "My God's tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be

scattered." (Jere. 8:21-22.) Unless a man is called of God he is useless in God's harvest field today. God's ministers must be filled with the Holy Ghost, they must know God's word and obey it and keep the old landmarks intact.

Nineteen centuries have rolled by since the Judean sun shed its morning beams over the empty tomb of the Lord and the angels proclaimed the glad tidings, "He is not here, but is risen." The Son is exalted, He is at the Father's right hand, He reigns "King of kings and Lord of lords." He is coming again. When He was here He said in the day of the coming of the Son of Man it should be as it was in the days of Noah. Today the world is filled with violence as it was then. We have men of renown, great scientists, great statesmen, great politicians and yet every one of them are unable to quench the wave of crime that is sweeping this earth today.

We are facing a new year. No one but God knows what it shall bring to us, but God does know. Tremendous issues are at stake. It behooves every

follower of Jesus Christ to be alert, active, working for Christ. The world is seething in unrest, men and women are rushing blindly to destruction. The springs of the year are foaming poison.

The principles of righteousness must be implanted in the rising generation if they would be able to breast the under-current of crime and wickedness that is seeking to drag them down. If we would understand the movements of men today there is no place half so good to go to find out as God's word. He has told what to expect in the latter days. One is, a falling away from God; another is Sunday desecration and neglecting the church.

Daily, hourly, invisible fingers are recording every act and thought and word of my life and yours for the book of remembrance that God keeps of each one of us. Will they bear the search-light of eternal truth? If they will, what a glad thought, free from sin, bound with righteousness. If they will not, what a sad withering thought, free in respect of righteousness, chained with sin. Sin is a

dreadful master.

We may think a thing is so small it does not matter much, and I desire it so much. What an awful mistake. No matter how small the wrong may be, it is sin; sin brings us under condemnation, and condemnation means eternal death. How much Jesus is expecting of me and you during 1937! Will we disappoint Him? Will we prove the firmness of our Christian character by striving to create a pure and ennobling atmosphere around us. Our lives are either marring or beautifying the souls of those around us.

R. 2, Ashland, Ohio.

LITTLE THINGS

L. A. Shumake

"Who hath despised the day of small things?" (Zec. 4:10.)

When we observe the works of God we find they are made up of small things. When we read God's word we find it made up of small things, precept upon precept, here a little and there a little and that not one jot nor one tittle shall in no wise pass till all be fulfilled.

God's minute instructions to Noah in the building of the ark is an example of how a man following God's word saved his household — a remnant to be preserved to multiply and replenish the earth.

I love to study the lives of Joseph and Daniel, how exacting they were in the observing of God's word. How fearlessly they stood before rulers and kings as God commanded them, they were rewarded in this life with riches and fame and inherited a life eternal.

Many instances could be enumerated of the careful attention given by God's people to minor instructions resulting in saving their lives, their household, and even nations. Trifles are not to be despised, it matters not so much who we are as what we are. Our lives should be such as would be worthy of the vocation wherewith ye are called, little acts are the elements of true greatness. Let us as a people take account of the small things that place us higher and higher in the favor of God, as well as recognize the little things that may cause us to miss the mark and become sins.

We should continually guard against anything that would lead us from our vows to God.

We are in the church to help and not to criticise, to confess our faults to one another rather than indulge in hasty criticism of weaker members.

We often act as if the golden rule was meant for someone else. Dear reader, will you make it a part of your life?

The use of slang in our conversation is not becoming to those who profess Godliness. Paul warns us against foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

We mention self-control which is not considered one of the little things, for James says, the tongue can no man tame. We are taught that by thy words thou shalt be justified and by thy words thou shalt be condemned." Thus we see how important it is to watch our words. Again, "For in many things we offend all, if any man offend not in word, the same is a perfect man and able to bridle the whole body." (Jas. 3:2.)

Perfection is what we are

striving for. The spending of our money for that which is not bread, is one of the little things, but may easily become a millstone around our necks.

I love to hear God's people address each other as brethren and sisters, and I think we should be more universal in this, a traditional and Christian practice.

In this period of political strife and increase of evil speaking of the rulers of our land, let it not be found of us, but rather pray for them, do good and then shalt thou have praise of the same.

Speaking of little things, if you are particular about your dress, be sure it is in harmony with the New Testament and the church. Your life is the only Bible the world will read. Man looketh on the outward appearance, but God looketh on the heart.

Let us do all things without murmurings and disputations, not complaining of our lot, and be content with such things as we have. "For whomsoever shall give you a cup of water to drink in My name because ye belong to Christ, verily I say

unto you, he shall not lose his reward."

The smallest leak, overlooked, may sink a ship—the smallest tendency to evil thinking or evil doing, left unguarded, may wreck character and life. I pray that we as the Dunkard Brethren church be strong to do the little things commanded of us so we will hear that welcome voice:

"Thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

Louisa, Va.

WATCHFULNESS UNTO PRAYER

Anna Flora

(Matt. 26:41) "Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

We all know that the carnal nature if allowed to rule our lives takes us deeper into temptation and sin. While if we allow the Spirit to lead and guide we will follow Him more closely. Therefore we should ask guidance of the Spirit to show us the way.

Watch and pray. Are we of a prayerful mind? How do we watch? I am made to believe that we do not watch as we ought, else we wouldn't fall into temptation, yet with the temptation there is a way of escape. Therefore we should pray for strength to overcome, and see the way of escape.

(Luke 21:26) "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Watch ye therefore." What are we to watch? Our daily lives, and pray to have our sins forgiven that they will not be counted against us in the judgment. How can we stand in His presence if we have our sins there to confront us. In praying we are not to pray for ourselves alone. Our brother or sister needs our prayers.

(I Tim. 2:8) "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubt." Paul in writing to Timothy asks that men pray without wrath and doubt. For if we want our prayers answered we will have to ask in faith believing, for if

we doubt we will not receive an answer. With our prayers thanks should be given. We are asked to give praise and thanks in songs and hymns and spiritual songs.

(I Thes. 5:16-17) "Rejoice evermore. Pray without ceasing." We are to rejoice, yet not to forget to pray. Pray without ceasing does not mean that we should be always on our knees, but to be of a prayerful mind, praying daily.

(Phil. 4:6) "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Be careful for nothing, that is be careful that nothing comes into our lives to separate us from God, praying for guidance and to study that we know the will of God, and so follow Him. Let us not be afraid to pray. For God is an all wise God, a loving Father. One that sees and knows, even the very thoughts and intents of our hearts. We are also told to pray for one another. If we see that a brother or sister is troubled we should pray for them, in so doing we are helping to bear this burden.

There is so much good can be done through prayer.

"Even as the effectual fervent prayer of a righteous man availeth much." (James 5:16.)

2515 Forest Ave.,
Great Bend, Kan.

THOUGHTS ON THE RECENT ELECTION

Every four years there is in most parts of the United States a terrific struggle over the question as to who shall govern the Republic with its forty-eight states during the next quadrennium. The struggle on Tuesday, November 3, was the most stubbornly contested political battle that the country has witnessed for many years. This struggle has sometimes been called "the battle of the ballots." Perhaps a more appropriate name for the one just ended would be, the battle royal between political machines. As a result of this election, it has been decreed that President Roosevelt and Vice President Garner shall hold their offices four years longer. Here are a few meditations that we shall pass on to our readers:

1. There is at least one point in which all parties agree—a feeling of relief that the struggle is over. During this campaign many charges and counter charges were hurled back and forth, and many wounds were inflicted which time may or may not be able to heal. We have another demonstration of the extent to which people may go in the heat of excitement. But the end of the balloting has at least brought about a lull, for which we praise the Lord.

2. While the result of the conflict may or may not agree with what we would like to have seen, yet it is idle to speculate upon what the opposite party might have done had it been vested with the power of government. That question is settled for at least a few years. The thing for all people to do is to accept the result, to pray for our rulers, to prove ourselves law-abiding citizens, and to make the most of our present opportunities.

3. The old theory that it is the duty of Christian people to take hold of the machinery of government and run things has again been discounted. Many of

them tried it. But they were sorely at odds as to how they should go about it. Noted preachers were found in the forefront of practically all the political parties. Had all the political preachers been on one side, it is doubtful if they would have changed results in many places. Besides all this, there were few, if any, men of prominence who were candidates but that owed their nominations to manipulations of a few practical politicians. It is after all these few politicians, and not the people as a whole, who are responsible for election results, whether in the primaries or in the general election.

4. There is an old saying that "everything is fair in politics," also that "politics makes strange bed-fellows." The recent campaign furnished evidences that neither of these sayings has been entirely forgotten by practical politicians, who not only resorted to questionable methods but quite frequently made use of loud-professing church members to carry out their schemes. The fact is that very few church-men in politics have enough religion

to seriously interfere with their politics. The history of the past few months furnishes much food for thoughtful meditation.

5. We thank the Lord that we live in a nation where it is possible to live through a hotly contested political campaign, such as we witnessed during the last few months, without the defeated elements rising up in rebellion against the government; as has been the case in some other countries. Let us pray and live and testify in support of law and order.

6. Whatever may be said concerning the efficacy of the ballot box, the people among the nations need to be looking in other directions if they would achieve ideal conditions. Several millenniums ago the prophet of God made the plea, "Lift up a standard for the people." The standards of faith in our Lord Jesus Christ, of business integrity in all the walks of life, of a pure and holy life on the part of all people, of the Golden Rule in business and in other pursuits in life, should be everywhere proclaimed with a view to

having these things put into practice. Well has the wise man said: "Righteousness exalteth a nation; but sin is a reproach to any people."

7. Some of the really important issues before us were touched very lightly during the recent campaign. Among nearly all the parties there was a dodging of the temperance issue, and even the prohibitionists spoke with feeble voice. The importance of this issue may be seen at a glance when we look at the facts in the case. We clip the following from one of our exchanges: "The evils which repeal was supposed to eradicate, have greatly multiplied. Drunkenness has increased; bootlegging and blindpigging flourish; beer gardens, taverns, and roadhouses debauch youth, and poverty and unemployment are the worst ever known. Judged by its social and moral results repeal is a dismal flop. Conditions in the old saloon days were ideal in comparison." The three most destructive forces among us as a nation today are those of intemperance as manifest in drunkenness, fanaticism, etc.; selfishness (covetousness) as manifest in polities,

labor unionism, business speculations, and corporation greed; and militarism as manifest in growing armies and navies, compulsory military training and service, and ever-increasing "wars and rumors of wars." Not far behind these, as menacing factors in the affairs of nations are organized secretism, the modern amusement craze, social impurity, the divorce evil, etc. And the fact that none of the great parties dared boldly to take the side of righteousness (for fear of losing votes) on either of these issues is one of the most alarming symptoms of a decadent nation. The leading campaign speakers were eloquently outspoken against things which they charged against opposing parties, but why did they not espouse the cause of righteousness on these things which are really the outstanding issues in the present national life?

So much about political campaigns and elections. We are still convinced that Christian people are called to a higher sphere of service than the realms of political conflicts. There is an election (the election of grace)

that all of us may win without railing down on any one else who is striving for the same prize. We have been called to holiness; admonished to "walk as children of light," commissioned to "preach the gospel to every creature," encouraged to "do good unto all men," and assured that our labor "is not in vain in the Lord." Rise to these standards, and your life and labors will prove a benediction to others. The promise is, "Be thou faithful unto death, and I will give thee a crown of life."

Not for the sake of what influence it may have on some future elections, but for the sake of what it may mean for the welfare of souls (our own included), may our whole being be dedicated to the service of God and the salvation of human souls. The more people there are whose daily lives are an exact interpretation of the gospel of Christ, the more desirable will this world be as a place in which to live.

—Gospel Herald.

I came not to call the righteous, but sinners to repentance.

FAITH

Wm. Root

In Heb. 11:1, we have these words, "Now faith is the substance of things hoped for, the evidence of things not seen."

First the question comes to our mind, What is faith?

Faith is "belief." Trust in the honesty and truth of another.

The accent of the mind to divine revelation: unshaken adherence; fidelity, honesty, a system of doctrines or tenets.

Paul says faith is the substance, or in other words the ground of confidence of things hoped for. Faith then is a characteristic or essential part of things hoped for.

What is hope? Hope is the desire for good accompanied with expectation. We might say earnest expectation.

In other words hope is a desire of the heart.

What do we know about hope? (Rom. 8:24) "For we are saved by hope: but hope that is seen is not hope, for what a man seeth why doth he yet hope for?"

"The evidence of things

not seen." Evidence, certainty, proof or testimony, to prove or make plain.

(II Cor. 4:18) "While we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

When we look with an eye of faith, having confidence and hope, we see eternal things. Our subject for this article we will call the comparison of faith.

Faith in God may be compared to many things.

First, faith is the hand that reaches out and receives the gift of God and makes us rich.

What then is the gift of God? It is eternal life.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.)

(See also Jno. 3:16.)

This gift of God we receive then by faith and hope in Jesus Christ. By having faith in God. Every good and perfect gift comes from God. (Jas. 1:17), "Every good and perfect gift is from above, and cometh down from the

Father of lights, with whom is no variableness neither shadow of turning."

The gift of God makes us rich, but not in the riches of this world. We are not to put our trust in uncertain riches, but in the living God. (I Tim. 6:17) "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." If we put our trust in Him we receive power. (Jno. 1:12), "But as many as received Him to them He gave power to become the sons of God, even to them that believe on His name."

The eleventh chapter of Hebrews is known as the faith chapter. In it we have a series of memorials to the trials and triumphs of faith.

The second verse reads, "For by it the elders obtained a good report." In this verse we have the wisdom of faith. ("Of whom the world was not worthy:) they wandered in deserts, and in mountains and in dens, and caves of the earth. And these all having obtained a good report through faith, received not the promise." (Heb. 11:38-39.)

Again faith is the eye, the spiritual eye of the soul, that looks into the unseen and behold things beyond the vision of the human eye.

When we look with the eye of faith and our faith is backed up by good works we can see great possibilities for the advancement of Christ's kingdom, the church here in the world.

We can compare faith with the eye of the soul which gives us knowledge and understanding. (Prov. 1:7 and 4:5-7) The third verse says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

(Gen. 1:1) "In the beginning God created the heaven and the earth." We can believe the story or the account of the creation by our having an understanding of faith, or the wisdom of faith. (Psa. 33:6), "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth."

(Jno. 1:1-3) "In the beginning was the word and the word was with God and

the word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made."

In these we have the warrant of faith. In the fourth verse with regard to Abel's sacrifice we have the worship of faith.

The fifth tells of Enoch's translation which pictures to us the walk of faith.

We must walk with Christ, if we walk with Him it is by faith.

My dear brethren and sisters, are we walking with Him? Walking with Him means walking as He walked. Walking with Him means walking in the path he has marked out for us.

The sixth verse says that "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Space forbids us go on with our comparison of the wonderful workings of our faith. May we all diligently seek him, renewing our faith in him day by day is our prayer.

Great Bend, Kan.

THE DOUBLE LIFE

Every Christian leads a double life. One is his outward conduct, expressed in all his normal relationships, marked by mistakes and failures.

But the other, his real life, is his personal, inner, spiritual being, known to none but God. The apostle calls it the "life hid with Christ in God."

This "walk with God" is more than power for daily living; more than a reward of salvation: it is the very essence of Christian experience. Communion with Christ is the Christian soul's atmosphere, the beginning and end of faith. To lose it is to lose the spirit's joy and peace. "Your life is hid with Christ in God." (Read Col. 3:1-4.)

NEWS ITEMS**KANSAS CITY, MO.**

Elder L. I. Moss of Great Bend, Kansas, has been coming to this locality every two weeks to preach since February, 1936. Preaching three sermons each time, until October 3rd. At that time he held a series of three weeks' meetings.

At the close of these meetings, there were six members of the Church of the Brethren who wished to join and seven new converts who were baptized, making a total of fourteen members including Elder Moss desiring to organize.

We met at 1:30 p. m., Sunday, October 25th at the home of Bro. and Sister Hunter, 2028 Denver street. The meeting was opened with a song after which Elder Moss read the 12th chapter of Mark and then led in prayer. Then officers for the church and Sunday School were elected for the ensuing year.

Elder Moss was chosen to be in charge. Bro. Clarence Hunter was chosen for church treasurer and church clerk; Bro. Ray Knapp, Henry Knapp and E. G. Comm were chosen for trustees; Sister Martha Comm was chosen for Bible Monitor correspondent.

Officers for Sunday School are: Bro. E. G. Comm, superintendent; Bro. Ray Knapp, assistant superintendent; Sister Edna Knapp, secretary and treasurer; Sister Viola McMillin, primary teacher, and Bro. Henry Knapp, adult teacher.

We ask your prayers that God may bless our efforts here.

Martha Comm,
R. 2, Kansas City, Mo.

GOSHEN, IND.

On October 6th our Elder, Bro. Peter Lorenz of Peru, Ind., began our series of services in a revival effort and continued two weeks. He brought us the gospel with ungloved hands, all could understand if they will. As an immediate result one was baptized, and one letter received.

Saturday, November 14th, we had an all day service, first at 10:30 Bro. J. P. Robbins of Potsdam, Ohio, gave the message. At the noon hour dinner was served in the basement.

At 2 o'clock Bro. B. F. Lebo of Carlisle, Pa., brought us the word of life, then in the evening we held our love feast with 75 surrounding the Lord's table with Bro. Robbins officiating. Bro. Koones talked on the examination services. One was received into the church in the evening.

Sunday morning the services were well attended. After Sunday School Bro. Robbins was sure on the firing line for God. He most forcibly brought us a sermon on "Worldliness" which should help every one present to live a closer life with God and farther from the world.

May God bless all these services to His honor and glory, and we sincerely appreciate all those from other congregations who were with us, especially the ministering brethren, namely Bro. Robbins, Bro. Peter Lorenz, Bro. E. Koones, Bro. B. Lebo, and our two home ministers, Bro. Yountz and Bro. J. A. Miller, making six ministers present. We also valued the help of Bro. Ezra Beery who so ably conducted the song service through the entire services.

Sarah E. Yontz,
1201 Chicago Ave.,
Goshen, Ind.

LOUISA, VA.

On September 14, Elder A. B. Rice of Frederick, Md., began a series of meetings at Louisa, Va., a mission point of the Vienna congregation, which closed Sunday, September 27.

Bro. Rice labored earnestly, not shunning to declare the whole truth, but clearly pointing out to the people the way of salvation.

The interest and attendance was excellent and as a result of his labors five united with the church four by baptism and one was received on former baptism.

On Saturday evening, September 26th, we had a most enjoyable love feast at this place—twenty-six brethren and sisters surrounded the Lord's tables, quite a few for the first time. Bro. Rice officiated.

Other ministering brethren that we were pleased to have with us at this service were Bro. Lester Eckert, Bro. Paul Smith, Mechanicsburg, Pa. They with their families added much to the service. The members and others who attended the meetings were loathe to have Bro. Rice leave and we know a hearty welcome is waiting for him any time he can meet with them again.

The Vienna congregation has felt for some time the great need of a resident minister at Louisa. They have had Sunday School regularly ever since the Dunkard Brethren took their stand there, but preaching only once a month, when one of our ministers went there, a distance of 110 miles to preach for them. After consulting our members here and others also, it was decided for the good of the work there to hold an election for a minister.

On November 8th, Elders Lewis B. Flohr and Ord L. Strayer, in company with one of our deacons, Bro. Harry Gunderman and family went to Louisa and in council held an election, the lot falling on Bro. L. A. Shumake who was duly installed after the election. Since

Bro. Shumake is really the pioneer in the Dunkard Brethren movement there, having started the work with several of his family and a few others as charter members and having withstood all the rebuffs and discouragements until they now have about 20 members. We feel since he is now in a better position to feed and care for the little flock that much good will be accomplished. We pray God's richest blessings on him and his wife in their added responsibilities.

We held our love feast here in Vienna October 3rd, beginning at 2:30 p. m. While we were disappointed by not having any ministers or brethren or sisters from other congregations we still had a very enjoyable and spiritual meeting. Thirteen surrounded the tables. Bro. Henry Mosser of Shallow Falls Congregation who has been here amongst us for some time, officiated.

The messages brought to us by Bro. Mosser, Elder Lewis B. Flohr and Ord L. Strayer were all good spiritual food. Several of our elderly sisters were present and it made one rejoice to see how happy they were and how they enjoyed sitting at the Lord's table once more with those of like precious faith.

After Sunday School and preaching on Sunday we served dinner to all who could stay with us. These are pleasant experiences, but not to be compared to what is awaiting all the faithful over there.

Sister Anna E. Flohr, Cor.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge church held our Harvest meeting September 27th. Bro. A. J. Yontz of

Goshen, Ind., preached two wonderful sermons for us. There were over two hundred present at this meeting.

October 11th Bro. D. W. Hostetler, of North Manchester, Ind., came into our midst and held a two weeks' series of meetings. We had real good attendance and Bro. Hostetler sure warned us to live close to our Master. As a result of these meetings two were added to our number. One sister was received into the church from the Church of The Brethren, and one young man was baptized.

Our meetings closed with the love feast October 24th. There were 100 or more surrounded the Lord's tables. Visiting brethren present were: Bro. Theo. Myers, Bro. Helm of the North Canton church, Bro. Ira Butts of the West Fulton church and Bro. D. W. Hostetler, who officiated.

We wish to thank one and all, especially the ministering brethren, who were present at any of these meetings and give you a hearty invitation to come again.

November 21st we held our quarterly council. Bro. Budd, of Hillsdale, Mich., opened the meeting. After prayer our Elder, Bro. D. P. Koch took charge of the meeting.

At this time we elected our church and Sunday School officers for the coming year. There were not many changes made. Bro. D. P. Koch was re-elected as our elder.

All other business that came before the meeting was disposed of in a pleasant way.

We ask an interest in the prayers of all of God's children.

Mary Miller.

WATERFORD, CALIF.

The district meeting of the fourth district was held at this place from the 12th to the 15th of November. Several queries were passed to General conference. On Saturday evening 35 surrounded the Lord's table for a love feast, with Elder D. B. Steele of Wenatchee, Wash., officiating. Certainly the Spirit of the Heavenly Father was present, building us up in that most Holy faith. Looking forward to that time when our Master and Great Teacher, Jesus Christ will gird Himself and serve us.

During these meetings we surely had the true gospel brought to us, making us feel and know that there are those still who are not afraid to declare the whole Gospel of Jesus Christ to a sinful and adulterous generation. There were eight sermons in all including the examination sermon. Every meeting was well attended and the interest shown manifested truly that a marvelous spirit prevailed through the entire meetings. We were all strengthened and made to feel the need of pressing on.

Prior to the love feast two of our brethren were ordained to the Eldership and one deacon installed. Since our last writing two young sisters have been added to our number by baptism.

We also wish to announce our series of meetings which will begin Sunday, December 6th. Bro. D. W. Hostetler of North Manchester, Ind., to be the evangelist. May God bless and prepare him for these services. Let us all pray earnestly that much good may be accomplished as the results of these efforts.

The visiting brethren present with us were Brethren D. B. Steele, Walter Steele, Harve Law, M. A. Wise and Earl Steele of Wenatchee, Wash., Bro. Ed. Withers and wife, Bro. and Sister Harlacher, Bro. and Sister M. S. Peters and Bro. Galen Harlacher of Newberg, Ore.

We extend a hearty invitation to all who can come and be with us during these meetings. And may the Christian light in this part of God's moral vineyard never go out till Jesus comes.

Sister Lola Root, Cor.

WALNUT GOVE, MD.

On the evening of October 14th we met for our regular council meeting. The meeting was opened by Bro. Bernie Shriner reading Col. 3, and prayer, after which our Elder, T. C. Ecker moderated the meeting.

Very little business came before the meeting. Preparations were made for our love feast which was October 25th, all day services.

Bro. Jos. Myers of Lower York county, preached the first sermon. Dinner was served in the basement.

Afternoon services as follows: Bro. Chas. Ness of Lower York county preaching first, after which Elder A. B. Rice of the Mountain Dale church, followed with the examination sermon. All three brethren gave us an excellent talk.

Brethren for the communion services were: Eld. J. L. Myers of Loganville, Pa., who officiated; Eld. A. B. Rice, Frederick, Md., Bro. Chas. Ness, Dallastown, Pa., and Bro. Lester Eckert of Mechanicsburg, Pa. Over fifty surrounded the Lord's tables. Some of our

number being sick, some of the Elders held a communion services with them just before our services.

Our Elder was present at the services but not able to attend to the work on account of getting hurt. The visiting Elders took charge which we appreciated very much, also all of the visiting brethren and sisters, and heartily invite them to return at any time.

And may we all stand for the faith once delivered to the saints.

M. E. Ecker,
Taneytown, Md.

OBITUARY

On September 17, 1936 Sister Lou Miller Donovan, wife of Bro. Harrison Donovan, departed this life, aged 76 years. Sister Donovan was in failing health for several years before her death but seldom missed church services when it was possible for her to get there. After they united with the Dunkard Brethren we had preaching in their home each second Saturday night of the month and she always received the brethren and sisters and others who gathered there, with joy and gladness and gave each a hearty invitation back.

While Bro. and Sister Donovan lived in Greene county, Virginia, and were members of the Church of The Brethren their home was always open to the brethren and sisters and they entertained many of the evangelists who held the revival meetings there. They were among the charter members of the Dunkard Brethren in the Louisa part of the Vienna congregation and were devoted to their Master's cause.

Sister Donovan leaves to mourn their loss five sons and one daughter. One daughter having preceded her in death.

Funeral services were conducted by Elder Lewis B. Flohr in the Church of The Brethren at Trevilian, Va., and her body laid to rest in the cemetery nearby.

Sister Anna E. Flohr,
Monitor Cor.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better,
If the folks we meet would say,
'I know something good about you.'
And then treat us just that way?

Wouldn't it be fine and dandy
If each hand-clasp, warm and
true,
Carried with it this assurance:
I know something good about you?

Wouldn't life be lots more happy
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about
me!

I know something good about you!
Selected, Olive Deardorff.

LOOKING TO GOD IN TROUBLE

O Lord, my strength, and my
fortress, and my refuge in the day

of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is not profit. (Jer. 16:19.)

Dear Refuge of my weary soul,
On Thee, when sorrows rise;
On Thee, when waves of trouble roll,
My fainting hope relies.

To Thee I tell each rising grief,
For Thou alone canst heal;
Thy word can bring a sweet relief
For every pain I feel.

But O, when gloomy doubts prevail,
I fear to call Thee mine;
The springs of comfort seem to fail
And all my hopes decline.

Yet, gracious God, where shall I flee?
Thou art mine only trust;
And still my soul would cleave to Thee,
Though prostrate in the dust.

Hast thou not bid me seek Thy face?
And shall I seek in vain?
And can the ear of sovereign grace
Be deaf when I complain?

No, still the ear of sovereign grace,
Attends the mourner's prayer;
O may I ever find access,
To breath my sorrows there.
—Selected.

WILL YOU MEET ME?

Will you meet me in the morning
On that bright and golden shore?
Will your lamp be trimmed and
burning
When He comes to take you o'er?

Oh, to meet on that bright morning,
When the clouds have passed away!

Oh, to walk and talk with Jesus,
There to dwell with Him for aye!

When we meet our loving Savior,
What a happy hour 'twill be,
When we're gathered with our loved ones,
And their happy faces see.

Oh, this thought should make us happy,
And we all should love Him more,
For He'll come, and will not tarry,
Come to bear us safely o'er.

Yes, I'll meet you in the morning,
When I hear the Savior's call,
Come, ye blessed of My Father,
To a home prepared for all.

—Selected.

THY JUDGMENTS ARE A GREAT DEEP

Psa. 36:6

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripe fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

—Selected.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—I Samuel 1:1-28.
- Jan. 10—I Samuel 3:1-21.
- Jan. 17—I Samuel 8:1-22.
- Jan. 24—I Samuel 9:1-27.
- Jan. 31—I Samuel 12:1-25.
- Feb. 7—I Samuel 15:1-35.
- Feb. 14—I Samuel 17:31-58.
- Feb. 21—I Samuel 18:1-19.
- Feb. 28—I Samuel 28:1-25.
- Mar. 7—II Samuel 6:1-23.
- Mar. 14—II Samuel 7:1-29.
- Mar. 21—II Samuel 11:1-27.
- Mar. 28—II Samuel 12:1-23.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 3—in the Beginning. Gen. 1:1-31.
- Jan. 10—the Garden of Eden. Gen. 2:8-17.
- Jan. 17—Hiding From God. Gen. 3:1-15.
- Jan. 24—Cain and Abel. Gen. 4: 1-15.
- Jan. 31—Noah Builds the Ark. Gen. 6:9-22,

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- Feb. 7—The Flood. Gen. 7:11-24.
- Feb. 14—The Call of Abram. Gen. 12:1-9.
- Feb. 21—Giving Lot First Choice. Gen. 13:1-18.
- Feb. 28—Abram Rescues Lot. Gen. 14:11-20.
- Mar. 7—Abraham Entertaining Angels. Gen. 18:1-8.
- Mar. 14—Abraham Prays for Sodom. Gen. 18:17-33.
- Mar. 21—Ishmael in the Wilderness. Gen. 21:9-20.
- Mar. 28—Abraham Offers Isaac. Gen. 22:1-19.

